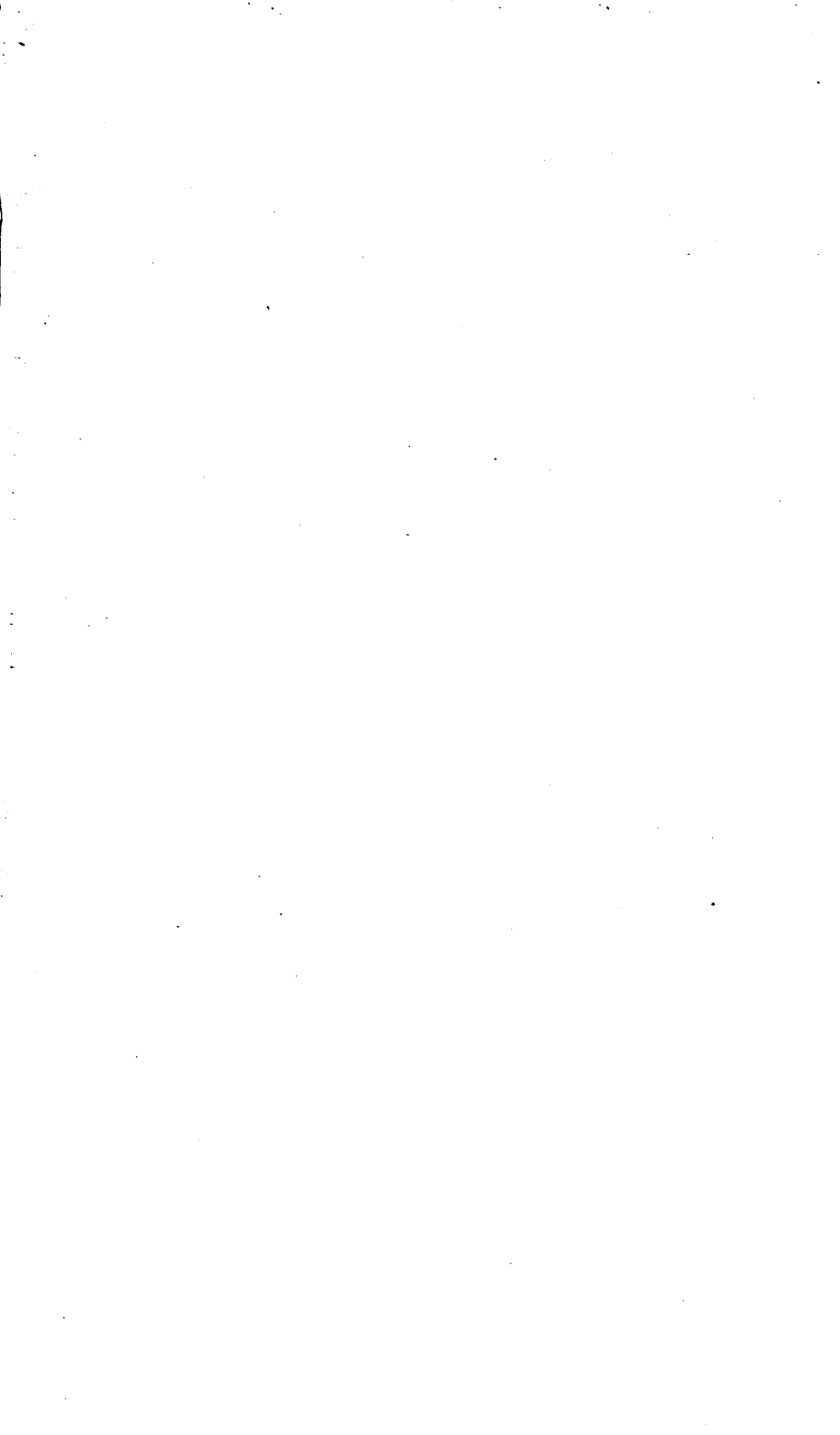


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THE MIRROR OF EGYPT
IN THE OLD TESTAMENT

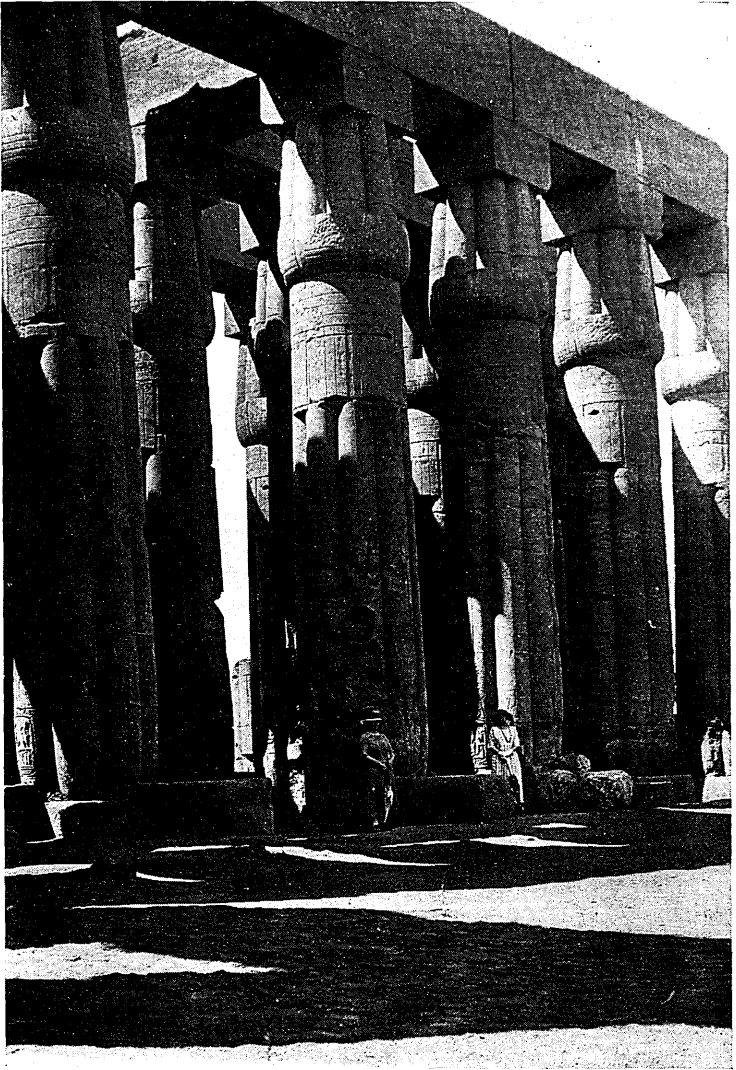


Photo by V. L. Trumper.

Lotus-bud columns in Luxor Temple. (See Section LXXXI.)

THE
MIRROR *of* EGYPT
IN THE OLD TESTAMENT

By Lieut.-Com. VICTOR L. TRUMPER,
R.N.R., M.R.A.S. "

Hon. Sec. in Egypt of the Palestine
Exploration Fund. Member of British
School of Archæology in Egypt, British
School of Archæology in Palestine, Egypt
Exploration Society, Jewish Historical
Society, etc., etc.

Author of
HISTORICAL SITES IN PALESTINE,
AND
THE HISTORICAL FLOOD AND
CERTAIN FACTS.

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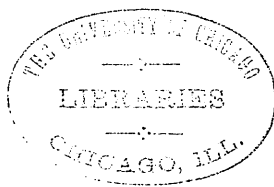
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Preface

THE following pages have been written in the hope that they will be interesting to all who have the slightest desire for a fuller understanding of Scripture, and who may be interested in the land of Egypt, where the relics of antiquity throw such a vivid light on the allusions to Egypt in Holy Writ.

I am fully aware in entering this field, that I am treading a path where men with vastly more knowledge have gone before. Nevertheless, I feel that there is room for such a book as this, in which I have tried to avoid the Scylla of facts drily presented, and the Charybdis of homiletic declamation. In other words, while not in the least minimising the Divine Element and Inspiration permeating the whole of the Book, I have endeavoured to show the human and practical side, as a means to a fuller understanding of the narratives, in the same way as one might study the social life and conditions in Palestine in the early decades of our era, for the better understanding of the human side of Our Lord's life.

I have spent over twenty years in Egypt, during which time I have constantly been on the watch for facts and incidents tending to throw light on Scripture. However, the writing of this book would have been impossible without the help and encouragement of Mr. W. W. Skeat, M.A., of the staff of the British Museum, who has rendered ungrudging service in gathering facts, verifying quotations, making suggestions, and at times curbing a too exuberant positiveness on the part of the writer.

I have endeavoured to give chapter and verse for all quotations from other writers, so that all references can be verified. Also I have tried to carefully distinguish facts from probabilities and surmises, so that the reader can form his own judgment. All quotations of Scripture are from the Revised Version, unless specially stated to the contrary.

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The Mirror of Egypt in the Old Testament

SECTION ONE

GEN. XII. 9, TO XIII. 2

“ And Abram journeyed, going on still toward the South. And there was a famine in the land ; and Abram went down into Egypt to sojourn there ; for the famine was sore in the land. And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou art a fair woman to look upon : and it shall come to pass, when the Egyptians shall see thee, that they shall say, This is his wife : and they will kill me, but they will save thee alive. Say, I pray thee, thou art my sister ; that it may be well with me for thy sake, and that my soul may live because of thee. And it came to pass, that, when Abram was come into Egypt, the Egyptians beheld the woman that she was very fair. And the princes also of Pharaoh saw her, and praised her to Pharaoh : and the woman was taken into Pharaoh’s house. And he entreated Abram well for her sake : and he had sheep, and oxen, and he-asses, and menservants, and maidservants, and she-asses, and camels. And the Lord plagued Pharaoh and his house with great plagues because of Sarai Abram’s wife. And Pharaoh called Abram, and said, What is this that thou hast done unto me ? why didst thou not tell me that she was thy wife ? why saidst thou, She is my sister ? so that I took her to be my wife : now therefore behold thy wife, take her, and go thy way. And Pharaoh gave men charge concerning him : and they brought him on the way, and his wife, and all that he had. And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the South. And Abram was very rich in cattle, in silver, and in gold.”

THIS is the first mention in the Bible of any connection with Egypt. In the very nature of the case it was merely an incident in the life of the Patriarch, and as far as the narrative goes had no direct consequences, but, of course, many spiritual lessons can be learned from it, though that side of the question is not the object of this little book.

It is extremely unlikely that any direct evidence regarding the Patriarch’s visit exists, or has ever existed,

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but in view of the reiterated assertions by ignorant people that the narratives in Genesis are incredible, our task must be to show that there is nothing in the narrative which is not in keeping with what we now know as to the history and political conditions of that era. It is beyond all controversy that Palestine has always been subject to famines, and it is equally undisputed that Egypt was generally the place where corn was plentiful, so what more natural that Abram, when he found things getting scarce, should at any rate in the first place move nearer to Egypt, or, as it is put in the account, "journey toward the South." This would have the twofold advantage of putting him nearer possible supplies, which his wealth would be able to purchase, and also, if the worst came to the worst, he would be able to get to Egypt quicker, and not run so much risk of being plundered when passing through a famine-stricken country.

Assuming that the time in which Abram lived was about 1900 B.C., and it is not our purpose to touch on any definite chronological problems, the next question is, was it a usual thing for foreigners to visit Egypt at this period? To answer this query, one cannot do better than quote from Professor Breasted's *History of the Ancient Egyptians* (1 Vol.), pages 158-9, remembering that the kings he calls Sesostris, are named Usertsen, or Sanusert, by other Egyptologists.

"Already in Sesostris I time regular messengers to and from the Pharaonic court were traversing Syria and Palestine: Egyptians and the Egyptian tongue were not uncommon there and the dread of Pharaoh's name was already felt. At Gezer between Jerusalem and the sea, the stela of an Egyptian official of this age, and the statue of another have been found. The port of Byblos, whence Snefru had brought cedar a thousand years before, was well-known in Egypt, and Egyptian women were now

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named after her goddess. Knumhotep of Menat-Khufu depicts in his well-known tomb at Benihassan the arrival there of 37 Semitic tribesmen, who evidently came to trade. Their leader was a 'ruler of the hill country, Absha,' a name well known in Hebrew as Abshai. The unfortunate noble Sinuhe, who fled to Syria at the death of Amenemhat I, found not far over the border, a friendly sheik who had been in Egypt: in Syria he found Egyptians abiding. While a fortress existed at the Delta frontier to keep out the marauding Beduin, there can be no doubt that it was no more a hindrance to legitimate trade and intercourse, than was the blockade against the negroes maintained by Sesostris III at the 2nd Cataract. . . . The needs of the Semitic tribes of neighbouring Asia were already those of highly civilised people, and gave ample occasion for trade."

So we see that the fact of Abraham going into Egypt in time of famine, was no more strange than, in the present day, an invalid who has the means, spending the winter in the Riviera.

The only incident recorded in connection with Abram's visit to Egypt is the prevarication and deception which he practised in regard to his wife Sarah. Before discussing the reasons and probabilities connected with this episode, I may be permitted to observe that when looked at from a common-sense point of view, the record of discreditable incidents such as this, regarding the national heroes of Israel, goes a long way towards answering the contentions of those who hold that the Pentateuch was a fabrication, written for the purpose of exalting a particular sanctuary, hierarchy, or party. Institutions or priests who wish to gain the approval of their contemporaries do not record the less creditable deeds of their forerunners. Hence in these plain, unvarnished accounts of incidents, creditable and discreditable, without any attempt at

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palliation of indiscretions or even crimes, we get the feeling that we are brought face to face with truth.

However, let us return to Abram, and see what light can be thrown on the manner of his entry into Egypt. In the tomb of Knemu-Hetep II, a governor of the district at Beni-Hassan, a place on the east bank of the Nile 167 miles south of Cairo, there is a picture of a tribe of Semites consisting of thirty-seven persons all told, who have come into Egypt to trade. Abram came in as an important personage. These Semites are also pictured as people worthy of consideration; they come into the presence of the Governor in their best clothes, with music, and carrying their arms. They do obeisance, but one has the impression that it is not a servile cringing, but merely the usual courtesy due to the Governor of the district. The women are unveiled, and so obviously was Sarah. The official who ushers them into the presence of the Governor, holds out their permit to enter Egypt, giving details as to their number and where they are from, etc., which was doubtless given to them at the frontier, exactly as a modern tourist or trader, has to have his passport stamped with "permission to enter Egypt," though it is quite possible that Abram did not pay as much for the privilege as passengers are required to do now.

The next question is, had Abram reasonable cause to fear that he was in danger on account of the good looks of his wife? No one who knows the east, and has had any acquaintance with history, will doubt that Abram had very excellent cause for apprehension. It is not many years ago that there were two potentates in Africa, we will not specify any names or places too exactly, though both would have been insulted if any one had considered them anything else than highly civilised; yet it was fairly well-known that when any concession hunter arrived, or any one else who desired

to obtain either place or position, the first thing he had to do was to present the ruler with a "new light" for his harem. This is evidently what the princes wished to do for Pharaoh, since Sarah being unveiled, her beauty would suggest it. However, there is considerable ancient evidence to justify Abram's fears.

In the British Museum there is a papyrus written in hieratic, which is generally known as "The tale of the two brothers." It is a literary composition and was in the possession of a king of the XIXth dynasty (circa, 1500 B.C.). The first part is a story of two brothers, and the wife of the elder tempted the younger. On his refusal to have anything to do with her, she denounced him to her husband, who tried to kill him, but he escaped. The story goes on to tell of a beautiful woman who had been taken into the king's harem, and whose husband was actually put to death to avoid awkward complications.

Erman in his *Life in Ancient Egypt* has some very significant passages bearing on this phase of social life. On page 73, he says: "As the Pharaoh had his own property, although in theory all the country belonged to him, so also he had his own consorts, although according to ancient ideas all the wives of his subjects were his." Also on p. 155: "... an ancient book describing the life of the deceased Pharaoh in bliss assures him, with the addition of some words we cannot quite understand, that in heaven he will 'at his pleasure take the wives away from their husbands.'"

If this were the popular literature and beliefs of the country, it is evident that Abram had just cause for apprehension. Probably he was too rich and important for Sarah to be forcibly taken away from him, but other means could be used. Let us give a short summary of probabilities—and we think no one who knows the east will cavil at its substantial truth—had it been

known that Sarah was Abram's wife. Abram would have been invited to a grand banquet, at which he would have been given the place of the honoured guest. After the banquet he would have been seized with violent pains, and would have probably died before morning, with or without the aid of the court physician. He would have been given an excellent first-class funeral, and Sarah would have been well looked after by the Governor, till she was invited to pay a visit to the king. The banquet and the inevitable funeral were avoided by Abram, through the announcement, which probably was perfectly true as far as it went, that Sarah was his sister.

Brother and sister marriage, although not common in those days in Egypt (though it became more frequent later), was by no means unknown. (See article by Prof. M. A. Murray in *Ancient Egypt*, 1924, p. 45 et seq.) Also in the Hittite and Assyrian laws, so far as is known, there is no prohibition of marriage with a sister or half-sister. (See article in *Ancient Egypt*, 1924, by Sir F. Petrie, p. 21.)

With regard to the ethics of the proceeding, we are not concerned in this book : but all we desire to point out is that, in view of the facts as we know them, the whole story is entirely credible, and there is not an atom of ground for scepticism as to its accuracy ; and who is prepared to cast the first stone ?

Another interesting sidelight is the mention of Abram's wealth. When he arrived in Egypt he had "sheep and oxen, and he-asses, and menservants, and maidservants, and she-asses, and camels." When he left, he was rich in "cattle, *in silver*, and *in gold*." A visit to Egypt where the precious metals abounded explains the accession of this kind of wealth, but it is difficult to account for on any other hypothesis. The mention of silver before gold is also very significant.

Gold was known and used in Egypt from the very earliest times, but silver was a later importation, and for a long time was much rarer and more valuable than gold, so much so that its name literally translated from the hieroglyphic was "white gold." (See Petrie's *Arts and Crafts in Ancient Egypt*, p. 96.) The high value of silver is seen from the following quotation from Erman's *Life in Ancient Egypt*, p. 85. "This house of the silver of the treasury employed numerous men, the 'superintendent,' the 'deputy-superintendent,' another 'scribe of the house of silver,' with their chief. The house of silver belongs, however, to the great department of the treasury, and the rank of lord high treasurer was one of the highest in the kingdom." Also on p. 461 of the same book, "The Egyptians regarded silver as the most valuable of all the precious metals; it stands before gold in all the old inscriptions, and in fact in the tombs, silver objects are much rarer than gold ones." In an article by A. Lucas, *J.E.A.*, 1928, p. 137, he says: "Anciently . . . silver was scarce, and was several times the value of gold."

As in modern times we talk of "gold and silver," putting gold first because it is the more valuable, so the ancient chronicler correctly reproduced the facts of the times by writing "silver and gold." Later on the production of silver increased, so that it had to take second place in the matter of value and relative abundance.

"And Abram went up out of Egypt . . . into the South."

These words on the surface seem to be a contradiction, as it is evident that Abram must have travelled north east. However, it must be remembered that the word rendered "South" is the Hebrew word "Negeb," meaning the southern district of Palestine, comprising the Beersheba and Gaza districts. It is a

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geographical and not a directional term. To illustrate the apparent contradiction, one may point out that a traveller from Edinburgh to Northumberland would go south, and a traveller from Edinburgh to Sutherland would go north !

SECTION TWO

GEN. XIII. 10

" And Lot lifted up his eyes, and beheld all the Plain of Jordan, that it was well-watered everywhere, before the Lord destroyed Sodom and Gomorrah, like the garden of the Lord, like the land of Egypt, as thou goest unto Zoar."

THIS is only an incidental reference to Egypt, but in its implication it is extremely interesting. The place called Zoar in this passage is not the small town to which Lot was allowed to flee after the destruction of the cities of the plain, but it has been identified by Prof. Sayce and others, as the town or fortress which is variously rendered as Djar, Tsaru, or Zar, and is now known as El Kantara, a station on the Suez Canal, and the terminus of the Palestine Railway. This district was at that time on the edge of the cultivation of the Nile Delta, and as such must have appeared to the Beduin, or travellers coming across the desert, as a veritable " garden of the Lord," and so this expression became a proverb understood by all.

SECTION THREE

GEN. XIV. 19

" And he blessed him, and said, Blessed be Abram of the Most High God, possessor of heaven and earth " (A.V.).

THIS is the only place in Scripture where a personal name is referred to as " . . . of the most high God." There are many passages mentioning servants of the most high God, or saints of the most high God, but this is the only place where a personal

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name is linked on to the expression. However, we find that an exactly corresponding phrase was used in Egypt, for two inscriptions have been found at Silsileh, on the Nile, "Blessed be Abed-Nebo of Knum" (the Ram-headed god), and "Blessed be Augah of Isis" (the mother of Horus). It is certainly significant that the King of Salem, who was a vassal of Egypt, should use this remarkable expression to one who had only lately returned from a sojourn in that country.

For further discussion of this point see *The Higher Criticism and the Monuments*, by Prof. Sayce, pages 176-7.

SECTION FOUR

GEN. XXXVII. 25-28-36

(25) *And they sat down to eat bread : and they lifted up their eyes and looked, and, behold, a travelling company of Ishmaelites came from Gilead, with their camels bearing spicery and balm, and myrrh, going to carry it down to Egypt.*

(28) *And there passed by Midianites, merchantmen ; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver. And they brought Joseph into Egypt.*

(36) *And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, the captain of the guard.*

THIS episode marks the beginning of the intimate contact of the Hebrews with Egypt, which lasted about two hundred years. The old man, Jacob, was getting anxious about his sons when they were in the district of Shechem, for he remembered the treachery they had practised on the Shechemites, as recorded in Gen. xxxiv. He sends his son, Joseph, to see how they are faring, and Joseph eventually finds them in Dothan. If the reader will look at a good map of Palestine, which shows the hill contours, he will see that Dothan is situated on the most practicable track between Gilead and Egypt. This track crosses the Jordan by the ford Makt Abarah, the ancient Bethbarah, then up the valley of Jezreel, leaving Mount Gilboa on the left,

then turning south and south west through a break in the high land, the plain of Dothan, and so out on to the Maritime Plain, and from there there is level country all the way to Egypt.

It will be noticed in the passage quoted, that Ishmaelites and Midianites are used as synonymous and interchangeable terms. This is probably to be explained by the fact that Midian was the son of Abraham by Keturah, and Ishmael the son by Hagar, and as they were both dwellers in the desert, their names were interchangeable as far as the present narrative is concerned. Down the ages they have been the traders in this part of the world, and up to the present day caravans of Beduins (who in past times would have been called Ishmaelites or Midianites) come into Egypt with dates or young camels to trade. In those days they doubtless traded in slaves as well, and a good looking young Semite would no doubt have been a marketable commodity, and the ease with which they sold him to one of the important Government officers, shows that there was a demand for such.

Brugsch Pasha, in his *History of Egypt*, Vol. I, page 222, says that male and female slaves were procured from Syria, and fetched a high price from distinguished Egyptians, whether for their own houses, or for the service in the holy dwellings of the Egyptian gods. Also Ebers, in *Aegypten*, page 52, writing of the Egyptians, says, " Their complexion itself had become darkened through climatic influence, and obscuration of the blood by admixture of the race with blacks, for on the one hand we see, even on the oldest monuments, the men and women of rank painted more fair than the ordinary man; on the other hand, the word *ami*, the fair complexioned, stands distinctly for belonging to a higher class, and taken in opposition to *hon* and *hon-t* (male and female slave), used for free man in the

sentence, ' fair people 5, slaves and female slaves with their children 1579 '."

Quite recently the present writer was told of a case of a young Egyptian who was trying to divorce his wife, the ostensible reason for wishing to divorce was that he had been " done " over her dowry, but the real reason came out quite by accident, and it was, that she was too dark. Of course, he had never seen her before marriage, and he hoped that she would turn out to be a lighter complexion than she was.

To sum up : the facility with which the brothers were able to dispose of Joseph, the obvious willingness on the part of the Ishmaelites to buy, and the ease with which they got rid of him in Egypt to a wealthy man, are all fully corroborated and explained by what we know of ancient and modern Egypt.

SECTION FIVE

GEN. XXXIX. 1-6

" And Joseph was brought down to Egypt ; and Potiphar, an officer of Pharaoh's, the captain of the guard, an Egyptian, bought him of the hand of the Ishmaelites, which had brought him down thither. And the Lord was with Joseph, and he was a prosperous man ; and he was in the house of his master the Egyptian. And his master saw that the Lord was with him, and that the Lord made all that he did to prosper in his hand. And Joseph found grace in his sight, and he ministered unto him : and he made him overseer over his house, and all that he had he put into his hand. And it came to pass from the time that he made him overseer in his house, and over all that he had, that the Lord blessed the Egyptian's house for Joseph's sake ; and the blessing of the Lord was upon all that he had, in the house and in the field. And he left all that he had in Joseph's hand ; and he knew not aught that was with him, save the bread which he did eat. And Joseph was comely, and well favoured."

IN these few verses we get the settlement of Joseph in Egypt, and under God the beginning of his apprenticeship for the great position he was destined to occupy. His experience as superintendent, major-

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domo, steward, comptroller, call it what you like, of a rich government officer's house and estates, must have been invaluable to him in later years, when he was made food controller of the country with practically absolute powers.

However, there is one thing that is noticeable, and that is, that in these six verses it is mentioned three times over that Potiphar was an Egyptian. This, on the face of it, seems rather needless, as who else would be likely to be a high officer under Pharaoh, king of Egypt, but an Egyptian? However, the discoveries of Egyptology have shown that this statement gives us a valuable key to the period in which Joseph arrived in Egypt, viz. about 1700 to 1600 B.C.

This is generally called the period of the Hyksos, or shepherd kings. These are universally acknowledged to be of Semitic stock, like Joseph and Abraham, and this is the best explanation of the kindness, not to say cordiality, with which Jacob and Joseph were received by the reigning Pharaoh. They, the Hyksos, do not appear to have conquered Egypt in the ordinary acceptance of the term, but merely "occupied it," and established themselves as governors of the country. There is every reason to believe that this domination was extremely unpopular, which eventually resulted in an insurrection, and the Hyksos were expelled after much bloodshed. Now we can understand why the author of Genesis should have thought it necessary to emphasise the fact three times over that the Captain of the Guard was an Egyptian, when by far the most likely thing would be that such an important post would be filled by an officer of Pharaoh's own nationality, and not by one of a hostile and subjugated race. Let us take a possible historic parallel. If a traveller to London in the year A.D. 1067 had found that the Captain of William I bodyguard was a Norman, the fact would

be what one would naturally expect and would excite no comment, but if a Saxon were occupying that important post, it would be obviously thought worthy of mention by our hypothetic traveller. So we find that this curious and unlikely fact was emphasised by the writer of Genesis, and gives us a valuable link with secular history.

POTIPHAR AND POTIPHERA

The name Potiphar has occasioned a good deal of controversy, some commentators affirming that it is a late insertion, in other words that its use is an anachronism, it not having come into use till much later, while others consider that even if the tombs and papyri can furnish no actual parallel at that date, yet there is no valid reason for doubting its authenticity. In the former category we can place Prof. H. R. Hall, who, in his book *The Ancient History of the Near East*, page 406 n., says, "I am unable to accept Prof. Naville's explanation . . . which seems to me far-fetched; also such names as the P-hetep-Ra and P-hetep-Har which he postulates as the originals of Potiphera and Potiphar, are not known." Prof. Peet also takes the same view, for in his *Egypt and the Old Testament*, page 92, he says, "We shall find that the Egyptian names of persons mentioned in the narrative can hardly be earlier than the XXIst dynasty," viz. about four hundred years later.

However, there are other authorities who see no reason to doubt the genuineness of the names. The Rev. H. G. Tomkins, in his book, *Life and Times of Joseph*, page 42, says, "His name is purely Egyptian. Dr. Malan resolves it as Pet-p-har, 'given by Horus,' Potiphera is Pet-p-ra (the gift of Ra, the sun-god), and it is curious to find in a papyrus of the Louvre both the gods combined in the name Peti-hor-p'ra." Sir E. Wallis Budge, late keeper of the Egyptian

THE MIRROR OF EGYPT

Antiquities in the British Museum, says in his book, *The Dwellers on the Nile*, page 86, "The name . . . Potiphar, appears to be a perfectly good Egyptian name, and . . . its probable equivalent in hieroglyphics is 'devoted to the sun-god'." In the British Museum there is a three-legged table bearing the name of the owner Pa-per-pa, from an XVIIIth dynasty tomb.

To sum up, we have the negative evidence that the name Potiphar has, so far, not been found in other contemporary records, but it is allowed by both Hall and Peet that it occurs three or four hundred years later than the accepted date of Joseph. Against this there is the opinion of Wallis Budge, Naville, Tomkins, Champollion and others, that it is a perfectly good Egyptian name, and consequently there is no reason to doubt its genuineness, either philologically or chronologically.

Let us take a possible parallel. Supposing one were to go through a few seventeenth-century graveyards where wealthy people had their family vaults, and with a list of names found there, say that a certain name which occurred in some seventeenth-century literature was an anachronism, because its *exact* equivalent was not found on the vaults known to us. The argument would not be considered valid, owing to the small number of known tomb names, compared with the possible numbers of others. Also we must remember that the names Potiphar and Potiphara have come to us through Hebrew, so that a change of form is not to be wondered at, especially when one considers that in modern European languages, Yohan, Giovanni, and Jean, all represent what we call John, and that Guillaume, Wilhelm, and Guglielmo, are the foreign equivalents of the English name William. Because the name Hotham is found in modern England, it does not prove that it is an anachronism when the same occurs in 1 Chronicles.

IN THE OLD TESTAMENT

SECTION SIX

GEN. XXXIX. 7-20

"And it came to pass after these things, that his master's wife cast her eyes upon Joseph ; and she said, Lie with me. But he refused, and said unto his master's wife, Behold, my master knoweth not what is with me in the house, and he hath put all that he hath into my hand ; there is none greater in this house than I ; neither hath he kept back anything from me but thee, because thou art his wife ; how then can I do this great wickedness, and sin against God ? And it came to pass, as she spake to Joseph day by day that he hearkened not unto her, to lie by her, or to be with her. And it came to pass about this time, that he went into the house to do his work ; and there was none of the men of the house there within. And she caught him by his garment, saying, Lie with me ; and he left his garment in her hand, and fled, and got him out. And it came to pass, when she saw that he had left his garment in her hand, and was fled forth, that she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us to mock us ; he came in unto me to lie with me, and I cried with a loud voice : and it came to pass, when he heard that I lifted up my voice and cried, that he left his garment by me, and fled, and got him out. And she laid up his garment by her, until his master came home. And she spake unto him according to these words, saying, The Hebrew servant, which thou hast brought unto us, came in unto me to mock me : and it came to pass, as I lifted up my voice and cried, that he left his garment by me, and fled out. And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me ; that his wrath was kindled. And Joseph's master took him, and put him into the prison, the place where the king's prisoners were bound : and he was there in the prison."

THE whole of this episode, unsavoury as it is from one point of view, well repays careful study, and from what is now known of ancient Egypt, one can get considerable light on the narrative. We get the impression that there were constant opportunities for the wife of Potiphar to importune Joseph, and many critics, judging by modern standards in Moslem countries, have said that Joseph would not have gone

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near the women's quarters in the house, especially when the husband was away. However, our knowledge of ancient Egyptian houses, and the fact that the seclusion of women as practised now in the east, was entirely unknown in these ancient times, show that the incident recorded was quite within the bounds of probability.

Two entirely different plans of ancient Egyptian houses are published by Erman in his book *Life in Ancient Egypt*, pages 179-80, drawn from actual pictures in the tombs of rich officials, and both show that a superintendent going his daily rounds to the servants' quarters, bakery, and store-rooms, would have to pass the doors of the women's apartments, and principal bedrooms, so that there would be no lack of opportunity for Mrs. Potiphar "to cast her eyes upon Joseph," verse 7, and to speak "to Joseph day by day," verse 10, when "he went into the house to do his work," verse 11.

A possible, and the present writer thinks a probable, explanation of the whole affair is found in the indications that Potiphar himself may have been a eunuch. The Hebrew word used for "officer" in this passage is *saris*, of which the actual translation is "eunuch." It is true that in process of time, as eunuchs were employed in important state offices, the term *saris* came to mean something like our word chamberlain, and did not necessarily denote one with any physical disability. However, this passage is the first use of the term in Scripture, and all the other eleven places in which it is used, it could be read in its primary significance without any violation of the sense. In other passages in Scripture in which the Hebrew word is translated "officer" in our version, e.g. Joseph's advice to Pharaoh to appoint "officers over the land," Gen. xli. 34, and "Moses was wroth with officers of the host," Num. xxxi. 14, a totally

different word is used in the original Hebrew (see Young's *Analytical Concordance*)

It may be objected that one with such a physical disability would not have a wife. This, however, is not necessarily the case, as in the Egyptian folk story, "The Tale of the Two Brothers," one who was a eunuch was provided with a wife, with whom he lived for some time very happily, and it is known that within very recent times, eunuchs had their own harems. Sir Richard Burton, in his book, *A Pilgrimage to Mecca and Medina* (Tauchnitz edition), Vol. II, page 81, speaking of the attendants at the mosque at Medina, says "The eunuchs, about 120 in number, are divided into three orders . . . they are looked upon as honourable men, and are generally speaking married, some of them indulging in three or four wives." Narses, the famous general of Justinian, was also a eunuch.

If this be a fact, viz., that we may take Potiphar's title in its literal sense, though I have not the slightest wish to dogmatize, it will help to explain a good deal in the narrative. In the first place, it makes more likely and understandable, the fact of Mrs. Potiphar's casting her eyes upon Joseph, and also explains her phraseology later. Her first words after Joseph had fled from her presence are to the men of the house, "See, he hath brought in an Hebrew unto us to mock us." Mock, seems rather a strange word to use, but if she were the wife of a man who was physically impotent, this, according to oriental notions, would be a fit subject for mockery. Also the implication contained in the "mocking" would be particularly distasteful to Potiphar himself, so we see that the word was very cleverly chosen to rouse the utmost anger in her husband. The word here translated "mock" is *tsachaq* in Hebrew.

It is not often used in Scripture; twice in the passage under consideration, once in connection with

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Isaac and Ishmael at the time of the former's weaning, once in connection with the exposing of Lot's daughters to violence, and six times in the passage when Sarah laughed derisively, on being told that she, an old woman, would have a son. So we see that in every occasion there is either a direct or indirect connection with sexual matters. The meaning of the word would perhaps be better expressed by the modern colloquial phrase, "to pull one's leg."

Another clever point the wife made was the emphasizing of the fact that Joseph was an Hebrew. It is quite probable that all the other servants were Egyptians, and very naturally resented the fact of a foreign slave being put in a position of authority over them, so by this "rubbing in" of what was doubtless a sore point with them, Mrs. Potiphar got the other servants on her side, whatever their private opinions may have been about her. Also it is quite in keeping with what we know of oriental life, that a woman should call upon servants to witness against the acts of her husband. Potiphar's treatment of Joseph after the charge made against him is extremely significant. To "save his face" he had Joseph immediately removed to the prison house, but the fact that nothing further appears to have been done, is strong testimony that Potiphar had his own ideas as to the accuracy of his wife's statements. Of course, one knows that Joseph was under Divine protection, but all down the ages, up to a very few years ago, a slave accused of such a crime would have had short shrift; in fact, in the U.S.A. to-day his life would not be insurable.

It is interesting to note the change of Divine title in this chapter (Gen. xxxix.). In the 9th verse, Joseph, in talking to the wife of Potiphar, says, "How can I do this great wickedness, and sin against God?" (Heb. Elohim.). Whereas in verses 2, 3, 5, 21, and 23, the

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word used by the sacred chronicler is Lord (Heb. Jehovah). To the woman Joseph merely uses the general term for deity, probably the only term she would understand, whereas in the other connections the word Jehovah being used implies a covenant relationship. The change of title here is extremely significant.

SECTION SEVEN

GEN. XXXIX. 20-23

“ And Joseph’s master took him, and put him into the prison, the place where the king’s prisoners were bound ; and he was there in the prison. But the Lord was with Joseph, and shewed kindness unto him, and gave him favour in the sight of the keeper of the prison. And the keeper of the prison committed to Joseph’s hand all the prisoners that were in the prison ; and whatsoever they did there, he was the doer of it. The keeper of the prison looked not to any thing that was under his hand, because the Lord was with him ; and that which he did, the Lord made it to prosper.”

THE account of Joseph’s treatment in prison indicates a somewhat extensive establishment. We are not given any hint that Joseph was allowed out and put on parole, and he could only do the duties assigned to him if the whole place were surrounded by a large wall, where he would have perfect liberty inside but not be allowed to go outside. It is also agreed that the probable place of Joseph’s imprisonment was at Memphis, as it is known that the Pharaohs of this era made that their capital city. In the great Harris papyrus in the British Museum, Rameses III speaks of “ Ptah who is the southern wall Lord of Sebekh-hut.” Birch’s note to this is that it was “ The white wall or acropolis of Memphis ” (*Records of the Past*, Vol. VIII, page 14).

Happily there is evidence, though somewhat indirect, as to the existence of a fortress prison here.

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Ferrar Fenton translates "prison" as "tower-house," and Young's literal translation gives "round-house." The Hebrew is *beth sohar*, and this passage is the only place where this word is used. It is not without significance that one of the hieroglyphs used in the name Memphis represents a wall. In the *Memoir of Hieroglyphs of the Archaeological Survey of Egypt*, by Prof. Griffith, he explains the meaning of this hieroglyph as "rectangular enclosure with battlements," or "fortified enclosure wall." Herodotus, Book III, chapter 13, relates that when Cambyses was conquering Egypt, the Egyptians fled in complete disorder to Memphis and shut themselves up in the fortress which was afterwards taken. Herodotus frequently calls attention to the magnificent buildings; and also in ancient times was mentioned the "White Wall of Memphis," which probably indicates a "stone" rampart in distinction from the usual mud-brick rampart, which would appear dark.

In *Ancient Egypt*, 1925, page 52, are given the titles "Intendants of Police," "Scribes of the Prison," "Mayor of the Prison," this latter an XVIIIth dynasty title.

From the evidence we have, it is a fair inference that the prison of Joseph was similar to such a place as "The Tower of London"; attached to the palace of the king, large enough to give considerable liberty inside, but walled and guarded sufficiently to prevent prisoners escaping.

SECTION EIGHT

GEN. XL. 1-4

"And it came to pass after these things, that the butler of the king of Egypt and his baker offended their lord the king of Egypt. And Pharaoh was wroth against his two officers, against the chief of the butlers, and against the chief of the bakers. And he put them in ward in the house of the captain of the guard, into the

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prison, the place where Joseph was bound. And the captain of the guard charged Joseph with them, and he ministered unto them : and they continued a season in ward."

IT is evident from the foregoing that the "chief of the butlers" and the "chief of the bakers" were important functionaries. It is quite possible that it was the butler's duty to taste the wine immediately before handing it to the king; this was to guard the king against poison, for the butler would take a good deal of care that it was not tampered with, if he had to taste it himself. The following, taken from an article in *Ancient Egypt*, 1926, page 16, on titles, shows something of the importance of this post.

"We find a 'keeper of the office of wine' in the office of dates, and a 'bearer of jars of *mohert* drink,' probably named from Syrian *mohet* soldiers. . . . The brewer, *ofti*, and palace intendant of the cellar have also left titles. There was also a scribe of the table of the wine-office, showing that so important a place was well looked after."

The chief of the bakers seems if anything to have been a more important office. Probably because all the palace inhabitants would need bread, though perhaps only the king and the upper classes drank wine. Quoting again from *Ancient Egypt*, 1926, page 16.

"The registration of provisions began in the Second Dynasty, and various officers of the house of provisions are in the Old Kingdom, a 'maker of food,' later a keeper of the office of food, marked by the hieroglyph, 'lips,' who is represented as preparing food. For bread there was the intendant of *bat* bread, tall conical loaves, and of *shens* bread, intendant of the diwan of the office of turnover loaves, and the overseer of the *baa* bread office."

Further on in the same volume, page 78, we get :—

"The baker was named *retehti*, of which there are variants. . . . The various kinds of bread and cakes are listed in the Hood papyrus; *shoy*, probably

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crumbly bread, . . . *rehusa* to swell or boil up, as puff paste ; *bat* bread in tall conical loaves of *beti* corn ; *persa*, to break, as short bread ; *thairir* to bind up, or a bundle, as a turnover cake. . . . Lastly an intendant of the house of sweetmeats, who is only dealing with cakes and not meats. The intendant of the mill for *heth* bread, and for *besb* bread is named, the difference of milling being perhaps the same as for our brown and white flour."

Erman's *Life in Ancient Egypt*, page 191, has a very interesting description of an ancient bakehouse, but I will only quote the account of a royal bakery, that of Rameses III.

"The dough here is not kneaded by hand—this would be too wearisome a method when dealing with the great quantities required for the royal household—it is trodden by the feet. Two servants are engaged in this hard work ; they tread the dough in a great tub, holding on by long sticks to enable them to jump with more strength. Others bring the prepared dough in jars to the table where the baker is working. As court baker he is not content with the usual shapes for bread, but makes his cakes in all manner of forms. Some are of the spiral shape, like the snails of our confectioners, others are coloured dark brown or red, perhaps in imitation of pieces of roast meat. There is also a cake in the shape of a cow lying down. The different cakes are then prepared in various ways—the 'snails' and the cow are fried by the royal cook in a great frying-pan ; the little cakes are baked on the stove."

In fact, the Pharaoh's bake-house probably turned out as varied an assortment of loaves, rolls, buns and cakes as any royal bakery of to-day.

One further quotation is from a papyrus in the Berlin Museum. It is an account of the ceremonies of invocation for the future life (see *Records of the Past*, Vol. II, pages 125-6).

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“ Two women beautiful in their members,
having been introduced
are made to sit down on the ground
at the principal door of the Great Hall.

Crystal vases full of water
are placed in their right hands ;
loaves of bread made in Memphis
in their left hands.”

As this papyrus was found at Thebes, four hundred miles from Memphis, it is quite possible that it suggests some special quality in “ bread made in Memphis,” which is additional evidence that the office of “ chief baker ” was a very important post.

SECTION NINE

GEN. XL. 5-8

“ And they dreamed a dream both of them, each man his dream, in one night, each man according to the interpretation of his dream the butler and the baker of the king of Egypt, which were bound in the prison. And Joseph came in unto them in the morning, and saw them, and, behold, they were sad. And he asked Pharaoh's officers that were with him in ward in his master's house, saying, Wherefore look ye so sadly to-day ? And they said unto him, We have dreamed a dream, and there is none that can interpret it. And Joseph said unto them, Do not interpretations belong to God ? tell it me, I pray you.”

THE subject of dreams in the ancient world was a very important one. They were believed to be directly sent by a god, either to give information or to effect a cure. But they required the services of a professional expert to interpret them, hence the pathetic plaint of the butler and baker, that as they were shut up in prison, “ there is none that can interpret it.” Undoubtedly had they been at liberty outside the prison they would have gone at once to the priest, and, following a suitable fee, the significance of their dreams would have been explained to them, exactly as in these modern,

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though possibly no more enlightened days, a psycho-analyst is consulted.

SECTION TEN

GEN. XL. 9-11

"And the chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine was before me; and in the vine were three branches; and it was as though it budded, and its blossoms shot forth; and the clusters thereof brought forth ripe grapes: and Pharaoh's cup was in my hand; and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand."

THE actual squeezing of the grape juice into the cup immediately before handing it to the Pharaoh, is probably nothing more than the symbolism of a dream. But we have a good deal of evidence of the importance of all the stages of the making of the wine, from the growing vine to the lips of the king.

Rameses III planted great vineyards in his northern capital, and in many of the tomb pictures there is represented the vineyard, the pressing of the grapes, the wine fermenting in vessels, and even the drawing off and mixing of the wines by means of syphons. For fuller information see Erman's *Life in Ancient Egypt*, page 195 *et seq.*

The following quotation from *Ancient Egypt*, 1926, page 15, shows the importance attached to all offices connected with the making of the royal wine, and gives us a vivid picture of the life and surroundings of the butler:—

"The vineyards were specially managed in a 'northern office of the Delta king's lake and vineyard,' and by an intendant of the vineyard. A vinedresser is named as *kary*, with a ladder set up to reach the high bunches of grapes. For the vintage there was an intendant of the agricultural men pressing the grapes, shown by a man standing

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in a vat, as also in the 'diwan of agriculture.' The framed winepress and vat are the emblems of the vintage in the north east, north west and Sais. An expert of the cellar of wine jars appears, as well as a keeper of the royal wine vats. . . . There was a regular official system in later times, with a scribe of the seat of the intendant in the office of wine, and an overseer of the sealing by the tasters of wine."

SECTION ELEVEN

GEN. XL. 16-17

"When the chief baker saw that the interpretation was good, he said unto Joseph, I also was in my dream, and, behold, three baskets of white bread were on my head; and in the uppermost basket there was of all manner of bakemeats for Pharaoh; and the birds did eat them out of the basket upon my head."

IN Section VII, there is a full account given of the products and functioning of an ancient bakery, and it only remains to consider the possibility of the event as narrated in the dream. In the Metropolitan Museum, New York, there are actual model figures, carrying uncovered baskets of bread on their heads, and in modern Egypt there is no more familiar sight in the streets than baskets or trays of bread being carried on a man's head, and the bread is entirely open to the birds. The dreams of the baker was consequently a re-enacting of what must have been a daily sight in his life, though the theft by the birds no doubt added a sinister note.

SECTION TWELVE

GEN. XLI. 1-8

"And it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river. And, behold, there came up out of the river seven kine, well favoured and fatfleshed; and they fed in the reedgrass. And, behold, seven other kine came up after them out of the river, ill favoured and leanfleshed; and stood by the other kine upon the brink of the river. And the ill

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favoured and leanfleshed kine did eat up the seven well favoured and fat kine. So Pharaoh awoke. And he slept and dreamed a second time : and, behold, seven ears of corn came up upon one stalk, rank and good. And, behold, seven ears, thin and blasted with the east wind, sprung up after them. And the thin ears swallowed up the seven rank and full ears. And Pharaoh awoke, and, behold, it was a dream. And it came to pass in the morning that his Spirit was troubled ; and he sent and called for all the magicians of Egypt, and all the wise men thereof : and Pharaoh told them his dream ; but there was none that could interpret them unto Pharaoh."

THE dreams of Pharaoh have been the subject of much comment, and it is not my intention to enlarge on their meaning, as interpreted by Joseph ; that is plain enough from the narrative. But as all dreams, even fantastic ones, have as a basis or colouring the every-day events of life, however distorted they may be, it is interesting to enquire how it was that the Pharaoh thought of seven kine and seven ears of corn.

The idea of seven kine, with or without a symbolic meaning, must have been familiar to the king from his youth. The great cow-goddess Hathor was one of the most universal and popular of all the Egyptian Pantheon ; and further, the expression "the seven cows of Hathor" must have been as familiar to the ancient Egyptians, as the expressions, "the nine Muses," or "the twelve Apostles," are to us.

In chapter cxlviii of the *Book of the Dead*, the following occurs : "He (the deceased) knows thy name, he knows the names of the seven cows and their bull." One of the important scenes of the Papyrus of Ani, now in the British Museum, is the seven cows and their bull, who provide sustenance for the scribe in the next world. The seven Hathors also enter into literature, as they are found as prophetesses in the story of the "Doomed Prince," and also in the "Tale of the two

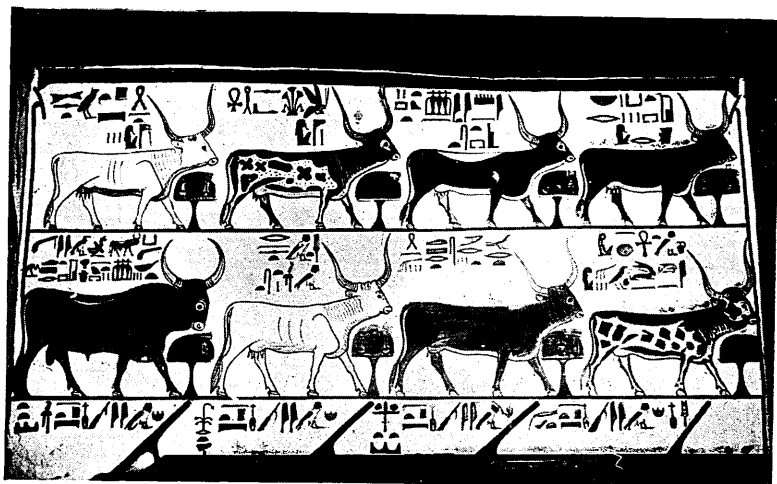


Photo by Geddis and Sief, Luxor.

The seven cows of Hathor with their bull, as pictured in the tomb of Nefertari at Thebes. (See Section XII.)



Photo by Geddis and Sief, Luxor.

Egyptian chariot, a picture in the tomb of a noble, one Menna by name. (See Section XV.)



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Brothers," and seem to correspond somewhat to the "Fates" of Greek and Roman mythology.

Accordingly the vision of seven kine having an occult meaning, must have been a familiar conception to the mind of the Pharaoh.

The seven ears on one stalk is in a somewhat different category. The growing of corn was one of the staple occupations of Egypt, and one of the varieties, which was also bearded, grew several ears on one stalk; this was known in Palestine as Heshbon wheat. Naturally the Pharaohs took a great interest in agriculture, so much so that they probably officially inaugurated the harvest by personally cutting some corn. In the large temple at Medinet Habu, near Luxor, there is a picture of the king ploughing and reaping the fields.

It will be noticed that after his dream, the Pharaoh sends immediately for the sacred scribes and wise men (which the butler and baker were not able to do, see Section IX) to interpret his dreams, and the fact that the professional dream interpreters were at a loss to explain them, must have made him the more eager to seize any opportunity to quiet his "troubled spirit" even if it were only through a slave.

SECTION THIRTEEN

GEN. XL. 23

"Yet did not the chief butler remember Joseph, but forgot him."

GEN. XLI. 9

"Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day."

THIS record that the chief butler "forgot" Joseph, is probably a euphemism; for when a man has been as near the gallows as the butler was, he is not likely to entirely forget the means of the first ray

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of hope that his life would be spared. He undoubtedly realized that he had had a "very narrow squeak," and possibly was not too sure whether some thing might yet be raked up against him by his enemies—and every one in the East who has any sort of position has enemies—so he probably thought it best to do nothing to remind the king of the disgrace he had been in ; in other words, he wanted to let the matter blow over. Also if the king inquired about Joseph, it might come out that the king had ordered solitary confinement, and would ask awkward questions as to why the butler and baker had conversations with another prisoner.

One of the chief difficulties of governors in charge of jails in Egypt to-day, is to prevent the warders and wardresses from smuggling cigarettes to the prisoners, or favouring them in other ways. The butler and baker were no doubt wealthy enough to purchase all the favours and relaxations that were possible in the ancient jail. Altogether the butler must have felt that the incident was best forgotten, and the less said about it the better.

However, two years later, when things had blown over, he sees the opportunity of bringing himself to the favourable notice of the king by relating the successful interpretations of their dreams. In Young's *Literal Translation* the rendering is "my sin I mention this day." He had been careful not to mention it before, but under the present circumstances, he thinks there is no harm, and possible good, in mentioning it.

SECTION FOURTEEN

GEN. XLI. 14

"Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon : and he shaved himself, and changed his raiment, and came in unto Pharaoh."

THIS verse contains one of those local touches, which give the narrative the unmistakable Egyptian colouring. In Pharaonic times every Egyptian shaved, as they looked upon the beard as simply a place where vermin could lodge; consequently beards were left to foreigners, slaves, and the lowest classes. In Egyptian comic drawings, a country lout is depicted with a stubbly week's growth on his chin, and on the monuments the Semites are always shown with beards.

As far as I know there has never been a mummy of an Egyptian discovered with a beard. As it may have been considered to add dignity to the wearer, a false beard was worn by the king, and sometimes his courtiers on state occasions.

Joseph being a foreigner, a Semite, and a slave, would have his chin covered, but before he could appear before Pharaoh he must be shaved. So we can somewhat imagine the commotion in the jail, when Joseph was sent for by the King: the literal translation of the sentence is, "and they cause him to run out of the pit," which is even stronger than our translation "hastily."

Ancient razors are on view in the British Museum. Sir Flinders Petrie in *Ancient Egypt*, 1924, page 119, gives the following illuminating facts regarding the royal barbers.

"The shaving was cared for specially in the Vth dynasty, when there was a . . . 'royal maker bare,' denoted by the cut off lock of hair; also the controller of the king's shaving, and the 'friend, controller of the shaving,' a scribe of shaving, a palace shaver, and a royal expert. In the late list of dignities is the 'overseer of skilful shavers of the palace! . . .'"

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SECTION FIFTEEN

GEN. XLI. 38-44

“ And Pharaoh said unto his servants, Can we find such a one as this, a man in whom the spirit of God is ? And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou : thou shalt be over my house, and according unto thy word shall all my people be ruled : only in the throne will I be greater than thou. And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. And Pharaoh took off his signet ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck ; and he made him to ride in the second chariot which he had ; and they cried before him, Bow the knee : and he set him over all the land of Egypt. And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or his foot in all the land of Egypt.”

THE account of the raising of Joseph to the highest possible position in the land, has had many parallels in Eastern history, but it is with the peculiarly Egyptian incidents that we are concerned at present.

Firstly, as to the seal-ring with which Pharaoh invested Joseph. Rings are one of the commonest objects which remain from ancient times and there is never an undisturbed mummy of any person of note, that has not its ring or rings on the fingers. These rings were often cumbersome, and had large seals set in them. We get the idea of the eye-witnesses' account of the transaction, for Young's literal translation of verse 42 is, “ and Pharaoh turneth aside his seal ring from off his hand.” This indicates exactly the action of taking off the clumsy ring so as to avoid forcing the seal part over the joints of the finger.

The office of keeper of the seal was evidently as important as the office of our “ Lord of the Privy Seal,” and in the British Museum there is an interesting sepulchral stele of a “ Chancellor and Overseer of the

Seal ” ; his mother’s name is specially mentioned, which possibly indicates that she was of royal birth, and so the “ overseer ” wished every one to know it.

In an article on the Royal Officials in *Ancient Egypt*, 1925, page 11, the following occurs :—

“ Besides the Palace officials . . . there were many departments immediately under the king and often with royal designation. Most prominently there are the sealers in the higher offices responsible to the king. This use of seals was not only for closing letters . . . they also gave the power of acknowledgment in the king’s name in tax receipts. . . . In the latter part of the 1st dynasty there was the royal sealer, *bati sohu* or *khetm*; it continued to be a high office, usually held by the vezier, till Saite times (circa. 700 B.C.).”

However, the most interesting light on this episode is pictured in one of the mortuary chapels at Thebes. This belonged to one, Huy, who with his brother was joint Viceroy of Ethiopia in the reign of Tutankhamen. The picture shows the Pharaoh on a throne under a canopy, and, among other officials, Huy comes forward and receives a ring from the king. The adjoining inscription states that the ring is the seal of the viceregal office, and that it gives Huy the control of the territory from El Kab to Napata in the Sudan.

The next mark of royal favour which Joseph received was that he was dressed in “ vestures of fine linen.” It is hardly necessary to labour the point of the fame of Egyptian linen in the ancient world, which was made in all qualities from the exquisite fineness which resembled in transparency modern silk gauze, to the ordinary substantial material used for household purposes, or the linen cuirass of a soldier.

It is interesting to note that linen garments were a speciality, though not necessarily exclusive, of the upper and priestly classes. Certainly the latter were

allowed to wear nothing else, and the dress of linen evidently had a religious significance, for it was always used for mummy wrappings, and is frequently mentioned as the dress of the deceased in the next world.

We again quote from *Ancient Egypt*, 1926, page 16, *et seq.*, as it throws an interesting light on the gift of linen garments from the king.

“The . . sign for clothing . . appears in early examples to be a thread subdivided to show the number of strands, as proving the quality of the cloth. The office of serving out clothing is named, and the scribe of conformable or suitable clothing : the latter seems like a uniform, and as the linen was stored from the royal weavers, and served out, it is probable that a special make would distinguish royal servants. A special stuff was made for the king, called ‘the exact’ or ‘perfect.’ The Greek accounts state the Egyptians to have been very cleanly and the scenes of clothes washing among domestic duties agree with this. Accordingly there are six different titles about washing linen, including a palace expert intendant of washing *shesher*, and a secretary of the washers. Special kinds of clothing are noted, as the office of bright red linen, *do ans*, the sack of clothes, the embroiderer or weaver, *sesheni*, and the overseer of making fine linen.”

With all this evidence before us, there is little doubt that Joseph was clothed with a special royal linen, probably made in the palace for the exclusive use of the king and royal family.

The next mark of royal favour, was the gold chain which was put around Joseph’s neck. The illustrations of this are very numerous, and an elaborate necklace almost invariably figured on the mummy case. There are some exquisite examples of gold chains for necklaces in the jewel room of the Cairo Museum, which show a skill in gold working and soldering which is not surpassed at the present day. In the *Ancient Egyptian Works of Art*, by Weigall, on page 206, is a picture of

one of the nobles of Akhnaton's court wearing the gold collars which the king was wont to present as a mark of his favour. Further on in the same work, page 254, is a picture of a relief in the Temple of Abydos, showing the goddess Sekmet, holding the king's hand, and presenting to his lips the necklace symbol, which possessed the magical properties of nutrition.

The clviiith chapter of the *Book of the Dead* is called the "Chapter of the Collar of Gold, put on the neck of the deceased." The collar was also identified with forms of the sun-god, Temu and Khepera (see *Book of the Opening Mouth*. Budge, Vol. I, page 103). Wilkinson in the *Life in Ancient Egypt*, Vol. III, shows a picture of the investiture of an official with a collar.

Finally there are two well-known mortuary chapels at Thebes, one belonging to Khaemat, the Superintendent of the Granaries, which shows him being decorated with golden necklaces by order of the king, as a reward for his faithful services: the other belonged to Rames, who was grand vizier of Egypt within a couple of hundred years of Joseph's time. Rames is pictured as receiving gold collars as a reward of his diligence, and the next picture depicts him, with pardonable pride, showing them to his friends.

In verse 43 we are told that Joseph was given the second chariot to ride in, the first, of course, being reserved for the Pharaoh himself. We have a very good idea, both from pictures and actual remains, of the type of chariot referred to. Perhaps the most perfect is that preserved in the museum at Florence. This shows an extremely light structure, two wheels with four spokes each. One in the museum in Cairo has six spokes, a plaited leather platform, and the frame of what we should call the splash board, which was probably filled in with leather panels. There was a centre pole, with a curved yoke at end to fit over the

horses' necks. It is probable that the riders always stood in the chariot, though, if there was a driver as well as the principal personage, he probably crouched somewhat.

However, possibly the most significant thing, relating to the elevation of Joseph, was the word which was cried by the outrunners clearing a way before Joseph. It is given in our Bible as "Bow the knee," and this is probably a good translation of the sense, though it does not give the full implication of all that was intended.

The word in the Hebrew is *Abrek*, and commentators have looked for a Hebrew derivation, such as "tender father," and also for Babylonian roots. It was probably later equated somewhat with the Hebrew word *barak* or *berak*, meaning "to kneel." However, let us think of the circumstances in which it was used, namely, a proclamation to the multitude in the streets that Joseph had been made grand vizier, and was next to the king in power and authority. The proclamation to the court, had probably already been made (although related later by the sacred historian) in the change of name (see Section XVI). Any high-falutin expression would have been out of place, and something was needed which would be grasped immediately by the rabble.

As for all intents and purposes the characters and setting were entirely Egyptian, we need not look for an explanation from the Hebrew. To take a modern parallel. A Hindoo gentleman writing from London to a friend in India might say, "I saw the king pass to-day and all the people shouted 'hurrah'." His letter might be all in Hindi, but he would get as near as possible the phonetic sound of "hurrah," but it would be futile to look for a Hindi root in the word. Consequently the most obvious thing is to look for an Egyptian derivation of the word *abrek* which best fits in with the circumstances. There is a word which is used by camel drivers

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to make their camels kneel, which closely resembles the phonetic sound of *abrek*. As is well known, a camel is always made to kneel down to be loaded, and also if a camel shows any restlessness they bind the two parts of the foreleg together, which renders it helpless and unable to wander. So the word *abrek* shouted before Joseph, would convey a very definite and well understood meaning to the multitude, and would indicate not only the obeisance of bending the body, but that they were to be prepared to receive whatever burdens Joseph chose to lay upon them. For the unlettered multitude, this would mean more, and be better understood, than pages of a proclamation.

SECTION SIXTEEN

GEN. XLI. 45

“ And Pharaoh called Joseph’s name Zaphnath-paaneah ; and he gave him to wife Asenath the daughter of Poti-phera priest of On . . . ”

BEFORE we discuss the actual name itself that was given to Joseph, we may say from the records that have come down to us, there is no doubt that it was the custom for foreigners, whether slaves or not, to Egyptianize their names, when they rose to any sort of position. The same thing happened in modern times, when “ Herr Schmidt ” settled in England and began to make money, it was not long before he wished to be known as Mr. Smith. So in the records we have of those times we find that there were many officials with good Egyptian names, but whose fathers were obviously foreign. Also there are other instances, such as Daniel, and the three children whose names were changed by a foreign potentate.

There has been a good deal written on the subject of the Egyptian name of Joseph, but perhaps the most reasonable is that contained in an article by the late

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Prof. E. Naville in the *Journal of Egyptian Archaeology*, Vol. XII, page 16, and the present writer cannot do better than quote the relevant part of it.

" . . . In order to understand the meaning of Joseph's name and why it was given to him, let us picture to ourselves the scene in which this took place. There is evidently a numerous assembly of Pharaoh's court and its officials. The king has had a dream, very different from usual dreams ; his spirit is troubled and he wishes to know the meaning of his dream." He sent and called for all the magicians of Egypt and all the wise men thereof. " These men . . . came from a college or school. . . . On a stele relating the sending of a magician to exorcise a princess, the king calls together all the members of a college and chooses one among them."

" Reverting to Joseph, we see that Pharaoh told his dream to the magicians, but there was none who could interpret it to Pharaoh. Then Joseph is called and he interprets the dream ; the king heaps on him all kinds of honours, and Pharaoh called Joseph's name Zaphnath-paaneah. Now, common sense indicates that this name must be connected with what comes before ; it must have reference to what Joseph has done . . . all members of the college have proved absolutely unable to interpret the dream ; but Joseph, more discreet and wiser than all of them, has given the explanation. Henceforth it is to him that Pharaoh will apply in the interpretation of his dreams. Therefore Joseph will be the head of the college of the magicians, he will be their master. Pharaoh calls him ' head of the sacred college.' That was the way of appointing in that time and often at the present day. Pharaoh calls him so in the presence of all the magicians, who will know that he will be their chief. His title is not registered by a chancellor or by an official. . . . It is doubtful whether it is put in writing. It is called out by the king and will be repeated by the hearers and spread among the people. The title ' head of the sacred college ' is known by an Egyptian inscription. In the Sed festival which King Osorkon celebrates at

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Bubastis, we see behind the king a procession headed by . . . the head of the sacred college, followed by the . . . magicians. The highest honour which could be granted to Joseph is this appointment as head of the sacred college ; it was a worthy accompaniment to the civil position which had already been bestowed upon him. It placed him at the head of the priesthood. After having called him by this name, the king gave him to wife the daughter of the high priest of On."

For a discussion of the meaning of the name Potiphera, see Section V.

The meaning of Asenath, Wallis Budge gives as "devoted to Neith." This Neith or Net was a female goddess much revered in the Delta, and at one time in the mixed and incongruous theology of ancient Egypt, was considered to be the mother of the sun-god, Ra.

On, was the great ecclesiastical city of the Delta, a few miles to the north of Memphis, and is now known as Heliopolis, a suburb of Cairo. The only ancient remains now known there is the famous obelisk erected by the Pharaoh Usertsen I of the XIIth dynasty, so that it was already about a thousand years old when Joseph came on the scene. The city was dedicated to the worship of the sun. Probably Pharaoh thought it a good political move to ally Joseph with the most important priestly family, and this alliance goes a long way towards explaining the information in Gen. xlvii. 22, that the land of the priests was not alienated when the rest of Egypt came into the possession of the king (see Section XXX).

SECTION SEVENTEEN

GEN. XLI. 34-36

"Let Pharaoh do this, and let him appoint overseers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years. And let them gather all the food of these good years that come, and lay up corn under the hand of Pharaoh for

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food in the cities, and let them keep it. And the food shall be for a store to the land against the seven years of famine, which shall be in the land of Egypt ; that the land perish not through the famine."

GEN. XLI. 46-49

" And Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt. And in the seven plenteous years the earth brought forth by handfuls. And he gathered up all the food of the seven years which were in the land of Egypt, and laid up the food in the cities : the food of the field, which was round about every city, laid he up in the same. And Joseph laid up corn as the sand of the sea, very much until he left numbering ; for it was without number."

THIS terse but graphic account of the seven plenteous years could hardly be given more forcibly. We see the humane procedure of Joseph in keeping the corn in the same district in which it was grown, so that when the time came for distribution, it could be done with the least possible cost. Most ancient potentates gathered such things into their capital city, so that in times of trouble or want, that place was kept quiet, at any rate.

There has been criticism of Joseph's alleged harshness in imposing a twenty per cent. taxation. Valuable light is thrown upon this by the following quotation from a review in *Ancient Egypt*, 1917, pages 94-5.

"The taxes were charges on goods due to the treasury, and taxes on the place ; levies by the viceroy of the South ; contributions of gold, silver, and common metals ; supplies of material to the registry office ; food dues of baskets of vegetables, eatables, fodder, and bread ; . . . All of these taxes in kind are known at the other end of the history, in late papyri ; so, probably, they were claimed at all times. The public works, corvees, were cultivation of the royal lands, harvesting and the various works, doubtless including canals and embankments, as in modern times. . . . These decrees give valuable light on the administrative system, and the

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close parallel with the Ptolemaic and Roman customs show how long continued was this taxation, which eventually ruined the country when applied for the benefit of the absentee landlord, the Roman Emperor."

Speaking of these things in the time of the Old Kingdom, Prof. Breasted in his one volume, *History of the Ancient Egyptians*, page 79, says:—

"The chief administrative bond which co-ordinated and centralized these nomes was the organization of the treasury, by the operation of which there annually converged upon the magazines of the central government the grain, cattle, poultry, and industrial products, which in an age without coinage, were collected as taxes by the local governors."

Twenty per cent. is also named by Prof. Breasted as the sum paid by the serfs in Saite times. In *Social Life in Ancient Egypt*, by Prof. Petrie, page 57, we get:—

"In the New Kingdom, the Government strove to improve the position of the country and increase its wealth. . . . All land except that held by the priests, was assessed annually for taxation, varying according to the height of the Nile and the amount of crop which could be raised. This regulation of dues by the extent of inundation dates from the 1st Dynasty, if not earlier, as the height is minutely recorded to a sixteenth of an inch for every year in the national annals. . . . The taxes were, of course, paid in kind, and amounted to a fifth of the produce. As we have seen these were not centralized, but were retained locally to pay the administration and the army."

In a valuable book called *Egypt after the War* (1882), written by an English Member of Parliament, who was sent to Egypt to ascertain the causes of the rebellion headed by Arabi Pasha, he gives innumerable instances of much higher taxation than twenty per cent., enforced and collected by the aid of the kourbash if necessary. He also stresses the injustice inflicted on the

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people by sending them to forced labour in other districts than their own.

There is, however, in one of the statements a valuable touch of local colour, but which would have little meaning elsewhere. The sacred writer in describing how abundant the harvests were, and the vast quantities gathered by Joseph, says, "He laid up corn as the sand of the sea, very much, until he left numbering." This last sentence would startle an ancient Egyptian, for the idea of not taking account of any sort of produce would be utterly foreign to his notions of what was fitting. In all ancient pictures of domestic or governmental life the scribe counting produce, whether corn, cattle, or geese, was very much to the fore. To quote from *Ancient Egypt*, 1925, page 14, *et seq.* :—

"The scribes were a large class, and from modern experience they are likely to have been influential in all the details of affairs. The most important were the royal scribes, who were not only employed about the court, but were sent to various centres of wealth, like our treasury clerks, to supervise the interests of taxation. Side by side with the clerks of the chief at Beni Hassan there sits a 'royal scribe' of accounts to note all the produce on which a share may be due to the king. There was a 'scribe of the records before the king,' and an 'intendant of the scribes before the king.' In the XXIInd Dynasty we find 'royal scribes of the inventory of store houses of the palace'."

"The care of the public food supply was a most important charge of government with which we are familiar in the story of Joseph. . . . throughout history the storage and registering of grain was a large concern of the rulers. The intendants of the granaries of the south and north were often the veziers; the granaries of the king, the controller deputy head of the granary, the administrator of the granaries of the king, the scribe, the royal sealer of the granaries, have all left their memorials. . . .

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These details of the way of managing the country, though trivial in themselves, yet give a living impression of the precision of management and subdivision of labour, on which that great and permanent civilization was based."

Sir Flinders Petrie gives thirty-four separate grades and titles of scribes as recorded in ancient times, showing the importance and extent of this class of employment.

Erman, in his *Life in Ancient Egypt*, page 112, *et seq.*, gives us a further idea :—

" . . . These documents show exactly how much was received, from whom and when it came in, and the details of how it was used. This minute care is not only taken in the case of large amounts, but even the smallest quantities of corn or dates are conscientiously entered. Nothing was done under the Egyptian government without documents (this tradition has been carried on to the present day. V.L.T.). . . . This mania for writing, we can designate it by no other term, is not a characteristic of the later period only ; doubtless under the Old and Middle Empire the scribes wrote as diligently as under the New Empire. The pictures in the old tombs testify to this fact, for whether the corn is measured out, or the cattle are led past, everywhere the scribes are present. They squat on the ground, with the deed box or the case for the papyrus rolls by them, a pen in reserve by the ear, and the strip of papyrus on which they were writing, in their hands. Each estate has its own special bureau, where the sons of the proprietor often preside. We find the same state of things in the public offices ; each judge is also entitled 'chief scribe,' and each chief judge is the 'superintendent of the writing of the king'."

In the British Museum is a sepulchral stele of an official named Ptah-mes, who lived about Joseph's time, and his title is "veritable royal scribe and overseer of the grain supply of the Lord of the Two Lands."

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In view of all this evidence regarding the ubiquity and importance of the office of the scribe, one can get a fuller realization of what it meant to one acquainted with Egypt and Egyptian customs, to be told that the quantities brought in so overwhelmed the scribes that they gave it up in despair. There is no other sentence, which could convey so tersely, but so graphically, the idea of the extraordinary abundance of the yield, as the statement "he left numbering."

SECTION EIGHTEEN

GEN. XLI. 54

"And the seven years of famine began to come, according as Joseph had said: and there was famine in all lands; but in all the land of Egypt there was bread."

EGYPT, in spite of its extraordinary fertility, has always been subject to famines, for the very abundance of the harvests no doubt engendered a care-free state of mind which did not, one cannot say put by for a rainy day, but did not make provision for a year or succession of years when the rains in Central Africa or the highlands of Abyssinia had been deficient, with the consequence of a low Nile, inevitably followed by famine.

On the Island of Sehel, in the Nile just north of the Aswan barrage, there was discovered an inscription which was written in Ptolemaic times, but which stated that in the reign of King Zeser (IIIrd dynasty about 3000 B.C.) there was a terrible famine, due to the anger of the god Knum, who controlled the Nile there. The King therefore restored the Temple of Knum, and dedicated a large quantity of land for its upkeep. This inscription put up by the priests was probably a polite hint to all and sundry, that if the collections at the Temple services did not increase, the god Knum might do the same again. Whatever may be the reason,

it is strong indirect evidence as to famine, the supposed cause of which was exploited by the priesthood.

Brugsch, in his *History of Egypt*, Vol. I, page 304, gives a translation of an inscription of one, Baba, a notable of El Kab. He says, "When a famine arose lasting many years, I issued corn to the city each year of famine." This, by some, is believed to refer to the famine in Joseph's time, and, so far as is known at present, there is no certain chronological reason why it should not.

Several of the Tel-el-Amarna letters relate to grain asked for by the Governor of Byblos (the modern Jebail, north of Beyrout), and one other letter is an excuse for not supplying grain to the Egyptian king.

SECTION NINETEEN

GEN. XLII. 5-10

"And the sons of Israel came to buy among those that came : for the famine was in the land of Canaan. And Joseph was the governor over the land ; he it was that sold to all the people of the land ; and Joseph's brethren came, and bowed down themselves to him with their faces to the earth. And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly with them ; and he said unto them, Whence come ye ? And they said, From the land of Canaan to buy food. And Joseph knew his brethren, but they knew not him. And Joseph remembered the dreams which he dreamed of them, and said unto them, Ye are spies ; to see the nakedness of the land ye are come. And they said unto him, Nay, my lord, but to buy food are thy servants come."

IN these verses we get the first meeting of Joseph's brethren with him, since the fateful day when they had dragged him out of a pit and sold him as a slave. No wonder the brothers did not recognize him in his present state, but it is unlikely that they were much changed, and they would almost certainly be dressed as Joseph had last seen them.

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Joseph, however, for his own purpose assumes that they are spies, and this was the most plausible reason to give for his treatment of them. Egypt, having on her borders deserts inhabited by tribes who were generally on the edge of want, not to say starvation, was a great temptation to the desert nomads, to whom a raid into the fat lands of the Delta was a cheap and interesting way of replenishing their stock of corn or cattle, which had perhaps been won by a neighbouring tribe. So present was this danger that the eastern frontier was strongly fortified and guarded, and, generally, written permission was required to enter Egypt. So it is quite in keeping with conditions as we know them, that Joseph should have good grounds for suspicion; for on their own showing there was famine in Palestine and the Negeb, and this would make it a still greater temptation to raid the store cities of Egypt, and the most obvious preliminary would be to send a few men to take stock of the position of the stores.

In Egyptian annals there is frequent mention of spies sent to get information, and in the great battle at Kadesh fought by Rameses II, his own spies were at fault, and the captured enemy spies, under torture, gave the show away, but too late to save the Egyptian army from a severe hammering.

In the First Sallier Papyrus (*Records of the Past*, Vol. III, page 2), the ruler of the south says to the messenger of King Apapi, "Who sent thee to the south region? For what art thou come?" or as Brugsch translates it, "Hast thou come to spy out?" This shows that the spy menace was always present to the mind of the Egyptian official.

The action of Joseph, insisting on the production of the younger brother, to verify their statements, would seem to the elder brothers quite plausible, as it was not

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likely that any other man would be willing to come and personate the younger brother on such a dangerous errand.

SECTION TWENTY

GEN. XLII. 16

"Send one of you and let him fetch your brother, and ye shall be bound, that your words may be proved, whether there be truth in you : or else by the life of Pharaoh surely ye are spies."

THIS form of oath, "by the life of Pharaoh," was one which apparently was generally used by the higher officials, but with variants was used on special occasions by others.

Driver in his notes on Genesis, page 349, says it was a form of oath known from Egyptian monuments : in an account of criminal proceedings belonging to the XXth dynasty, a thief has an oath administered to him "by the king's life," to prevent him speaking falsely.

In the Abbot papyrus there are frequent sentences such as the following, "Now I shall write concerning them to Pharaoh my Lord, Life, Health, Strength," which last is probably merely a variant of the oath in question.

Baikie, in his book, *Egyptian Papyri and Papyrus Hunting*, page 312, quotes an oath used in Roman times, "We report on oath by the fortune of the Emperor Caesar. . . ."

Throughout the Old Testament we get the expressions, "As the Lord liveth," and "As thy soul liveth," showing the underlying idea was current throughout the Near East in B.C. times.

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SECTION TWENTY-ONE

GEN. XLII. 23

"And they knew not that Joseph understood them ; for there was an interpreter between them."

THE office of interpreter was most necessary in Egypt, for from the earliest times the country has been the meeting place and rendezvous of various nationalities. During the late war General Allenby's proclamations were issued in five languages, and one frequently comes across people who can speak eight or more. The telephone operators must be prepared to answer calls in five languages.

With all these various nationalities it can be understood how necessary an interpreter is on occasions, and when Joseph's brethren came, as a party of Beduin might to-day, and probably speaking a dialect which would be somewhat uncouth, if not unknown, to the Egyptian Governor, it was the most obvious thing that they should require an interpreter. In the famous picture in the tomb at Beni Hassan, showing the arrival of thirty-seven Semitic tribesmen, they are preceded by an interpreter when shown into the presence of the Governor.

A title quoted by Erman is, "First Speaker of his Majesty"; the duty of the holder was to take charge of the intercourse between the king and others. As he was a foreigner and a Canaanite, there is little doubt that his office was what we would call "Court Interpreter."

SECTION TWENTY-TWO

GEN. XLII. 25

"Then Joseph commanded to fill their vessels with corn, and to restore every man's money into his sack, and to give them provision for the way ; and thus was it done unto them."

GEN. XLII. 27

"And as one of them opened his sack to give his ass provender in the lodging place, he espied his money ; and, behold, it was in the mouth of his sack."

THERE has been a good deal of unnecessary confusion in the understanding of this incident, due to the entirely unwarranted assumption that each man had only one sack, and that filled with corn. In the A.V. three distinct Hebrew words are all translated "sack." In the R.V. of verse 25, it is more correctly translated, as the receptacle for the corn is called a vessel, Hebrew *keli*. This is the only place in the whole passage where this word is used, and it is the only place where the corn is mentioned. The other places where sacks are mentioned, two other Hebrew words are used, viz. *amtachath*, and *saq*, and these obviously refer to what one might call the personal sack, in which the money was found, and in which their personal provision was stored, the "provision for the way" which Joseph commanded to be given to them. There is little doubt that the main supply of corn which they had bought, was carried on camel-back, but they themselves rode on asses with their personal belongings in a bag.

A sight which even now can be seen many times a day in southern Palestine on the Egyptian border, is a man on a donkey with a small sack, but leading a camel or string of camels loaded with corn or other merchandize. There is no doubt in the present writer's mind that this pretty accurately illustrates the cavalcade of Joseph's brethren that set out from Egypt.

SECTION TWENTY-THREE

GEN. XLIII. 16

"And when Joseph saw Benjamin with them, he said to the steward of his house, Bring the men into the house, and slay, and make ready ; for the men shall dine with me at noon."

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GEN. XLIII. 25

"And they made ready the present against Joseph came at noon : for they heard that they should eat bread there."

THIS hour of dining was evidently the usual one for ceremonial meals in Egypt, as distinguished from Palestine where the evening was the usual time when guests are invited.

Wilkinson, in *The Ancient Egyptians*, Vol. I, page 73, gives a vivid description of how an ancient feast was conducted, with contemporary pictures of the guests arriving at midday, and being screened from the sun by attendants.

SECTION TWENTY-FOUR

GEN. XLIII. 32

"And they set on for him by himself, and for them by themselves : . . . because the Egyptians might not eat bread with the Hebrews ; for that is an abomination unto the Egyptians."

THIS rather curious "aside" about the Egyptians not eating with the Hebrews, receives its full explanation when we consider the period. Joseph entered Egypt under the Hyksos or Shepherd kings, whose domination was resented and hated by the native Egyptians, who looked upon the Beduin, and indeed most foreigners, as belonging to an inferior race.

Consequently they would have a great objection to "eating" with them, a ceremony which implied a social equality.

There are many indirect evidences of the antagonism between the Egyptians and their overlords, not the least interesting of which is a recently discovered scarab, on the face of which is shown a Hyksos king grasping the symbolical Egyptian serpent by the neck, and shaking it viciously.

On the monuments the Hittites are generally referred to as "the vile Kheta," an epithet which is typical of the Egyptian idea of a foreigner.

There is also a small sphinx in the British Museum with Hyksos features, but between the paws of the sphinx is a prostrate Egyptian, who is also being shaken vigorously.

SECTION TWENTY-FIVE

GEN. XLIII. 27

"And he (Joseph) asked them of their welfare, and said, Is your father well, the old man of whom ye spake? Is he yet alive?"

GEN. XLV. 3

"And Joseph said unto his brethren, I am Joseph; doth my father yet live? . . ."

THE pathos in the two verses quoted above is hardly surpassed in any literature, but it also contains a subtle reflection of Egypt. For all practical purposes Joseph was an Egyptian, and would use phraseology in accordance with Egyptian conceptions. So it is pertinent to inquire as to this seeming inversion of ideas, "Is your father well . . . is he yet alive?"

The sequence of thought in our minds if we were asking about an old man we had not seen for ten or fifteen years, would be first to ascertain if he were yet alive, and then having been assured on that point, we should ask how he was getting on. Not so Joseph; he in true Egyptian fashion, asks if he is well, and then if he is alive.

This, to us, curious inversion, is simply a corollary of the ancient Egyptian ideas of the tomb, which they called the "house of life." Their ideas of life in the next world were so vivid, that if a person had a safe grave, skilful embalment, and regular offerings to his "Ka" or spirit, by the appointed priests or relatives,

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he was "well": the fact that he was what we call dead, was quite a secondary consideration. So we see that Joseph phrased his questions in true Egyptian manner of thought.

But what about the second verse quoted?

Joseph has made himself known to his brethren—all his Egyptian ideas and training are thrown to the winds, and his dominating thought bursts out, "Doth my father yet live?" He is no more the high Egyptian official, but the son yearning to see his father once again in the flesh. There is no more human touch in the whole Bible, and yet it is an intimate reflex of ancient Egyptian ideas.

SECTION TWENTY-SIX

GEN. XLIV. 1, 2, 4, 5

"And he commanded the steward of his house, saying, Fill the men's sacks with food, as much as they can carry, and put every man's money in his sack's mouth. And put my cup, the silver cup in the sack's mouth of the youngest, and his corn money. . . . And when they were gone out of the city, and were not yet far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good? Is not this it in which my lord drinketh, and whereby he indeed divineth? ye have done evil in so doing."

THIS was the final ruse of Joseph to see whether his brethren would treat Benjamin as they had treated him. He is now going to accuse them of being not only common thieves, but of the basest ingratitude in stealing from a host who had entertained them lavishly.

A good deal has been written on Joseph's divining cup, and it is well known that the use of a cup for magical arts was common in ancient as well as more modern times. The note in *The Companion Bible* is that it was probably the bowl from which the wine was poured into the drinking cup. This is indicated by

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the fact that a different Hebrew word is used, viz. *gabia*, whereas when Pharaoh's cup was named it was called a *cos*.

Burder in his *Oriental Customs*, mentions that in Egypt and the surrounding nations it was the custom to throw into a cup of water, gold plates, or precious stones, or hot wax, and according to the figures formed the diviner would read the answers sought. E. Higgins quotes a quite modern case of a sheik in Egypt saying, "That he had consulted his cup."

The special mention of "My cup, the silver cup," is interesting, as denoting one of special importance, being silver. Probably there were many gold cups, but silver being the more valuable, a cup made of this metal would be specially designated (see Section I)

SECTION TWENTY-SEVEN

GEN. XLV. 19-21, 24

"Now thou art commanded, this do ye; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come. Also regard not your stuff; for the good of all the land of Egypt is yours. And the sons of Israel did so: and Joseph gave them wagons, according to the commandment of Pharaoh, and gave them provision for the way. . . . So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way."

THE mention of the wagons sent by the Pharaoh to fetch Jacob is very interesting. The Hebrew word used is *agalah*, and elsewhere in Scripture this word is translated, "cart." The wagons mentioned here are therefore probably two-wheeled oxcarts, and not the four-wheeled vehicles which we understand as a wagon. These two-wheeled carts would be much more suitable for a desert journey over rough or soft ground, than four-wheeled wagons.

Erman, in *Life in Ancient Egypt*, page 491, has the following in regard to these conveyances :—

“ On the other hand it was certainly from the Semites, and indeed from the Canaanites, that the Egyptians borrowed the two forms of carriage, which became the fashion under the New Empire, and were used until quite late times (Both words are found in the Coptic), viz, the *merkâbâ*, and *'âgalâ*, or rather as they were called by the Egyptians, the *merkobt* and the *'agolt*. . . . Concerning the *'agolt* we only know that it was drawn by oxen, and used for the transport of provisions for the mines ; it was therefore a kind of baggage waggon . . . *the merkobt* . . . was a very small light vehicle, in which there was barely room for three persons to stand.”

In view of all this there is little doubt that Pharaoh sent *agolt* to fetch the aged Jacob and all his family and stuff. One may say that almost the same word is used in modern Egyptian Arabic to denote a two-wheeled vehicle, whether a bicycle or a cart.

On the exterior north wall of the great hypostyle hall of the Temple of Medinet Habu, at Thebes, there is a graphic picture of Rameses III giving battle to the Philistines and their confederates, who were coming to invade the country. These peoples and tribes were migrating into Egypt, and brought with them their wives and families in two-wheeled ox-carts, over much the same route that Jacob journeyed into Egypt in the “ wagons ” sent for his use by Pharaoh.

In verse 24, we have one of those essentially human touches which are such a feature of divine literature. Joseph was fully aware of the possibilities, not to say probabilities, of bickering and mutual recrimination on the way home, as to whose was the blame for the crime many years before, so he just gives them the word of caution, “ See that ye fall not out by the way.” How necessary it was, he had already gathered from their conversation recorded in chapter xlii. 21 and 22.

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SECTION TWENTY-EIGHT

GEN. XLVI. 33-34

“ And it shall come to pass, when Pharaoh shall call you, and shall say, What is your occupation? that ye shall say, Thy servants have been keepers of cattle from our youth even until now, both we, and our fathers : that ye may dwell in the land of Goshen ; for every shepherd is an abomination unto the Egyptians.”

THESE minute instructions by Joseph as to what his brothers should say to Pharaoh, show that Joseph had carefully thought the matter out, and was under no illusions regarding the reception they might have from the Egyptian population. That Joseph almost harped on the fact that every shepherd was an abomination to the Egyptians, shows clearly that it was an alien king who himself was not partial to his subjects, but who would be drawn to the Beni-Israel because they were shepherds. This fits the period of the Hyksos domination exactly. Also, Joseph's careful manoeuvring that they should be settled in Goshen, was the very best from all points of view.

Firstly, as to position ; the land of Goshen was what is now called the Wady Tumilat, and there is little doubt that in ancient times an arm of the Nile flowed through it to the Red Sea. This was the main entrance into Egypt from the east, and it was a sound political move to settle the friendly tribe of the Beni-Israel in this important district, especially if the Pharaoh was none too sure of the loyalty of his subjects in the interior. Secondly, the district was probably more suited for pasture than cultivation, so Joseph, by settling his family there, would go a long way towards avoiding any friction or quarrels with the native Egyptians, quarrels which are almost inevitable, when shepherds and cultivators are living in the same district,

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for the temptation, not always successfully resisted, is for the shepherd to look the other way, when his flocks and herds wander on to ground where crops are growing. The cultivator does not like this, and is apt to be nasty about it.

SECTION TWENTY-NINE

GEN. XLVII. 5, 6

“ And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee : the land of Egypt is before thee ; in the best of the land make thy father and thy brethren to dwell ; in the land of Goshen let them dwell : and if thou knowest any able men among them, then make them rulers over my cattle.”

AFTER corn, probably the greatest wealth of Egypt was in her cattle, and so we see again the wisdom of the Pharaoh, no doubt on Joseph's suggestion, in telling him to put some of his brethren in charge of the king's herds, as a competent man, who would be strictly loyal to, and honest with, the king, would be hard to find. As they stated they had been engaged in cattle rearing from their earliest days, and what their father Jacob did not know about the management of cattle was probably not worth knowing (see Gen. xxx. 35-xxxi. 12).

The best idea of the importance of this cattle rearing is got in the following quotation from Erman's *Life in Ancient Egypt*, page 436.

“ Cattle breeding takes up a very large space in the representations on the monuments ; in almost every tomb of the Old Empire we meet with the herdsman and his animals ; the latter are either swimming through the water or are being fed or milked. . . . The Egyptians developed several species and varieties from the zebu by breeding ; these differed

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not only in appearance, but their flesh also varied in goodness. The most important species under the Old Empire was the long-horned ; the animals had unusually long horns, which as a rule were bent in the lyre form, more rarely in that of the crescent. Further they possessed a dignified neck like the bison . . . a somewhat high frame, massive muzzle, and a fold of skin on the belly."

The following quotations from *Ancient Egypt*, 1926, pages 15 and 16, give several ancient titles connected with the overseers of cattle, just such as were probably borne by Joseph's brethren.

" In the IInd dynasty the biennial cattle census was so well established that the calendar was counted by it, and we find an official was ' sealer of horns every day,' having to mark off the cattle as registered by winding a thread round the horn and sealing it. . . . In the Middle kingdom . . . there was a separate overseer over the bulls, as they were slaughtered for food, and not registered permanently like the cows. A tribute of a thousand bulls each year was rendered by one nome, and the manager of it was the ' leader of a thousand.' Another special official was the intendant of the heifers, *nefertu*. . . . The herdsmen, *neru*, were also closely looked after, as there was a scribe of the vezier over the herdsmen's houses. In late times the vezier had a title ' controller of all cattle '."

SECTION THIRTY

GEN. XLVII. 20-22, 25-26

" *So Joseph bought all the land of Egypt for Pharaoh ; for the Egyptians sold every man his field, because the famine was sore upon them : and the land became Pharaoh's. And as for the people he removed them to the cities from one end of the border of Egypt even to the other end thereof. Only the land of the priests bought he not ; for the priests had a portion from Pharaoh, and did eat their portion which Pharaoh gave them ; wherefore they sold not their land.*"

" *And they said, Thou hast saved our lives : let us find grace in the sight of my lord, and we will be Pharaoh's servants. And*

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Joseph made it a statute concerning the land of Egypt unto this day that Pharaoh should have the fifth ; only the land of the priests alone became not Pharaoh's."

THIS narrative of how the land of Egypt came into the personal possession of the king, is corroborated by a good deal of evidence that about this time there was a great change in the political economy of the country, in other words, that something akin to that phase of the Feudal system, in which all the land nominally belonged to the king, was inaugurated.

Prof. Sayce, in *The Higher Criticism and the Monuments*, page 216, writes :—

"The changes which the administration of Joseph is said to have made in the land tenure of Egypt find support in Egyptian history. In the earlier days of the monarchy the country was in the hands of great feudal lords, over whom the Pharaoh at times held merely nominal sway. They inherited their estates and power ; the land belonged to them absolutely, and it was only their service which they owed to the king. But after the convulsion caused by the Hyksos conquest and the war of independence this older system of land tenure was entirely changed. When the later Egypt emerges under the monarchs of the XVIIIth dynasty, the feudal princes have passed away, and the Pharaoh is the fountain head not only of honour but of property as well. In the hands of the Pharaohs of the XIXth dynasty, the government became still more centralised and autocratic. The people ceased to have any rights of their own, and Egypt became a nation of slaves, at the head of whom was a single irresponsible individual. His power was tempered by two classes only, the priests whom he was obliged to flatter, and the soldiers, mostly mercenaries, who could make and unmake him. These, accordingly, were the only two classes whose property did not belong to the state. We know that such was the fact in the case of the priests from the monuments. . . ."

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Professor Peet, in *Egypt and the Old Testament*, page 95, *et seq.*, says :—

“Now under the Middle Kingdom the land system of Egypt had been a feudal one, the great nobles forming a powerful aristocracy owning most of the land, and threatening the power of the crown. Under the XVIIIth dynasty this system has totally changed: these great feudal landholders have disappeared, and the land is vested in the king.”

Prof. Breasted, in his *History of Egypt* (Vol. I), page 189, says of the period after the expulsion of the Hyksos :—

“Yet this exception serves but to accentuate more sharply the total extinction of the landed nobility, who had formed the substance of the governmental organization under the Middle Kingdom. We do indeed find a handful of barons still wearing their old feudal titles, but they resided at Thebes and were buried there. All Egypt was now the personal estate of the Pharaoh, just as it was after the destruction of the Mamlukes by Mohammed Ali early in the nineteenth century.”

On pages 196 and 197 of the same work the Professor goes on to say :—

“The great object of the government was to make the country economically strong and productive. To secure this end, its lands, now chiefly owned by the crown, were worked by the king’s serfs, controlled by his officials, or intrusted by him as permanent and indivisible fiefs to his favourite nobles, his partisans, and relatives. . . . For purposes of taxation all lands and other property of the crown, except that held by the temples, were recorded in the registers of the White House, as the treasury was called.”

Much other evidence of this political and economic change in the life of the country could be cited, but enough has been said to show that the sentence, “So Joseph bought all the land of Egypt for Pharaoh . . . ,

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and the land became Pharaoh's," was no empty phrase. and the fact that the land and property of the priests was not alienated, is amply corroborated from ancient records. Joseph being head of the priests' college (see Section XVI) and son-in-law to the high priest of On, would see to that.

SECTION THIRTY-ONE

GEN. L. 2-3

"And Joseph commanded his servants the physicians to embalm his father : and the physicians embalmed Israel. And forty days were fulfilled for him ; for so are fulfilled the days of embalming : and the Egyptians wept for him three score and ten days."

THERE has been a good deal written on the subject of mummification, some of it rather wide of the mark, and often apparently contradictory, as the methods of embalming varied at different times, and what was true of one mummy might not be true of others. The following short account is from the long article by Mr. Warren R. Dawson in *J.E.A.*, Vol. XIII, page 40, *et seq.*, in which he describes the method of embalming as practised about the time we are considering. To an Egyptian the whole process was not merely a way of preserving the body, but it had a deep religious signification, and every stage in the process was accompanied by a priest performing the necessary ritual, and reciting the prescribed prayers ; for on the proper preservation of the mortal remains, depended the "deceased's" life in the next world.

The body was first taken to what was probably a temporary booth or tent erected for the purpose, and laid upon a sort of trestle table or wicker-work bier. First, the brain was extracted through the nostril, generally the left, and the cavity was washed out. The mouth and sometimes the ears were filled with resin-

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soaked linen, and also the eye-sockets were filled and the eyelids drawn over the filling. The whole face was then thickly coated with resinous paste.

Next, a slit was made in the left side and all the abdominal viscera were removed and washed ; then a cut was made in the diaphragm, and the contents of the thorax removed, except the heart, which was always left in place. The inside of the body was then washed and the whole corpse, with the exception of the head, was placed in a salt bath ; this had the effect of dissolving the outer skin and removing all body hair. Elaborate precautions were taken to prevent the nails coming away as well. The mummy of Tutankhamen was found to have gold finger-stalls to preserve the nails in place.

After the salt bath the body was washed, straightened out, and then dried by some process not yet fully determined ; afterwards it was packed with linen pads and resin (old household linen was often used for this), and then it was ready for the bandages, which were generally put on with great skill and care, with a liberal application of hot resin. After this the mummy looked like the conventional representations, and was then painted and ready for the final ceremony before being sealed up in the tomb. The viscera were put into four jars, commonly called the "canopic jars," and deposited in the tomb in or near the coffin. Later than the time of Jacob and Joseph, the viscera were wrapped up in neat parcels and put back into the body cavity, but even so, dummy canopic jars were put into the tomb.

It is estimated that the most expensive method of embalming, such as was doubtless used by Joseph, would cost about £250.

The actual times taken over the embalming and mourning are variously stated by ancient writers, but it is probable that the body was soaked in brine for

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thirty days, the subsequent drying occupying ten days, and the following thirty days were taken up with the final bandaging and the ceremonies connected with the funeral.

SECTION THIRTY-TWO

GEN. L. 4

“ And when the days of weeping for him were past, Joseph spake unto the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you in the ears of Pharaoh. . . . ”

THIS is another of those intimate touches which abound in this narrative, and which led a great Egyptologist to say that they “ Exhibit in a striking manner the rigid accuracy of the Bible in its many references to Egyptian habits and customs.”

Joseph we have seen, as next to the Pharaoh, had full access to the throne, and could present at will his father and his brothers, but on this occasion he speaks to “ the house of Pharaoh,” or, in other words, the high officers of the royal household. The reason is found in the mourning customs among the Egyptians, which entailed letting the hair grow and cultivating a generally dishevelled appearance. In fact, the hieroglyph for grief is a disarranged and untidy wig. Joseph could not come into the presence of the king in this state, and so had to make use of intermediaries in proffering his request to the Pharaoh.

SECTION THIRTY-THREE

GEN. L. 22, 25, 26

“ And Joseph dwelt in Egypt, he, and his father’s house : and Joseph lived an hundred and ten years.”

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"And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence. So Joseph died, being an hundred and ten years old : and they embalmed him, and he was put in a coffin in Egypt."

EXOD. XIII. 19

"And Moses took the bones of Joseph with him : for he had straitly sworn the children of Israel, saying, God will surely visit you ; and ye shall carry up my bones away hence with you."

JOSH. XXIV. 32

"And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in the parcel of ground which Jacob bought of the sons of Hamor the father of Shechem for an hundred pieces of money : and they became the inheritance of the children of Joseph."

THE age of Joseph at death must have been looked upon by the Egyptians as God's seal to a worthy life. They counted 110 years as the maximum that a man could expect, much as the later Hebrew looked upon "three score and ten," or "four score years" as the allotted span.

In the British Museum there is a libation bowl inscribed with various petitions to the gods, and one to the god Ptah, is that the suppliant may live for 110 years. The owner of this bowl was a governor of a city during the XIXth dynasty.

The embalming of Joseph was probably the same as for Jacob (see Section XXXI). We must not visualize the coffin as one of those huge stone sarcophagi which abound in the great museums, but as the much lighter wooden coffins, of which there are many specimens, and which, with the body inside, would be a light load for one camel.

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SECTION THIRTY-FOUR

EXOD. I. 7-10

“ And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty ; and the land was filled with them. Now there arose a new king over Egypt, which knew not Joseph. And he said unto his people Behold, the people of the children of Israel are more and mightier than we : come, let us deal wisely with them ; lest they multiply and it come to pass, that, when there falleth out any war, they also join themselves unto our enemies, and fight against us, and get them up out of the land.”

IN the first part of this passage we get the divine account of the almost miraculous increase of the children of Israel, how from seventy persons who came down with Jacob, to the host which mustered amongst them 600,000 able-bodied men, which left Egypt 215 years later. This marvellous increase, however, does not surprise any one who knows Egypt, as even to-day the fecundity of the Egyptian woman is a wonder to strangers. It is quite a common thing for an Egyptian woman aged twenty-five, to have given birth to ten children, and the only thing that prevents an abnormal increase of the population is the high infant mortality in the country, which in some districts amounts to 80 per cent. up to the first year. This fecundity is probably in a great measure due to climate, and so would act in the case of the Hebrew women ; added to which the well-known hygiene and careful family life practised among the Israelites, would, under Divine guidance eliminate the infant mortality.

The new king mentioned, “ who knew not Joseph,” gives the hint of a new dynasty, and this is fully borne out by contemporary history. The Greek of Acts vii. 18, translates this word “ new ” by the word *heteros*, which means another of a different kind, as opposed to *allos*, meaning another of the same kind.

The Hyksos or shepherd kings, under whom Joseph rose to power and Jacob and his sons were settled in Egypt, had been expelled, and a native Egyptian king was trying to consolidate his authority in the country. It will be noticed that in this passage the Pharaoh speaks "unto his people," whereas in Gen. xli. 38 the Pharaoh speaks "unto his servants"; in the passage in Exodus we get the idea of a native king taking counsel with his people, whereas in Genesis the Pharaoh speaks to his servants, or, in other words, his immediate entourage, ignoring "the people" entirely. This procedure is exactly what we should expect from our knowledge of the political state of the period.

There is also another very significant hint in the latter half of verse 10, which Young's literal translation gives as:—

" . . . and it cometh to pass, when war hap-
peneth, that it (Israel) hath been joined, even it,
unto those hating us, and hath fought against us,
and hath gone up out of the land."

This indicates that those hating and fighting against the Egyptians were also the same who had gone up out of the land, and is an exact description of the hated Hyksos, who had been finally expelled from Egypt by the north-east frontier. For the same reason that the Beni-Israel settled in the Land of Goshen, on Egypt's eastern border, would be a source of protection and strength to a Hyksos king ruling in Egypt (see Section XXVIII), they would be a menace to a native Pharaoh, as they would always be liable to intrigue with the expelled Hyksos, who were even then not far from the border of Egypt. So this persecution and attempted weakening of the children of Israel would be looked upon as the obvious method of protection to a state, which was only just emerging from an exhausting war of liberation.

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SECTION THIRTY-FIVE

EXOD. I. 11 AND 14

"Therefore they did set over them taskmasters to afflict them with their burdens, And they built for Pharaoh store cities, Pithom and Raamses."

" . . . and they made their lives bitter with hard service, in mortar and in brick, and in all manner of service in the field, all their service, wherein they made them serve with rigour."

THE towns of Pithom and Raamses were doubtless store cities or depots on Egypt's eastern frontier, in which the Pharaoh would keep provisions and material for the army guarding the border. All over the Delta there are remains of immense embankments of sun-dried mud or bricks, which were necessary to protect the towns or temples from the inundation. This is specially noticeable at Tanis, the ancient Zoan, which is surrounded by an immense rampart, and it is obvious that unlimited quantities of labour would be required for brick-making and diking, or, as it is termed, "service in the field."

The city of Pithom was excavated and identified by Prof. Naville. It is the mound now known as Tell-el-Maskuta, about twelve miles west of Ismailia. He found there a temple of Tum, the setting sun, and realized that the Egyptian name, Pa-Tum, was simply the "house or abode of Tum," of which the Hebrew form was Pithom.

There are immense numbers of chambers, with extraordinary thick brick walls, obviously used for the storage of grain, and other things. However, the most interesting discovery was that in many places the bricks varied, a number of courses of bricks made of almost pure Nile mud, and then a number of courses of bricks made in the usual way, i.e. mixed with chopped straw or stubble (see Section XLI).



Photo by V. L. Trumper.

View in the excavated city of Pithom, showing brick walls. (See Section XXXV.)



Photo by V. L. Trumper.

Relief in the temple at Kom Ombo, showing the Pharaoh paying adoration to Sebek, the crocodile god. (See Section XXXIX.)

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The city of Raamses has not such clear evidence as to identification, but Prof. Petrie and others consider that the present Tell Rotab, or, as some call it, Tell er Retabeh, is the site of Raamses. He found, during excavations, a temple erected by Rameses II, and a piece of statuary representing the Pharaoh Rameses II, smiting a Syrian.

SECTION THIRTY-SIX

EXOD. I. 15-16

“ And the king of Egypt spake to the Hebrew midwives . . . and he said, When ye do the office of a midwife to the Hebrew women, and see them upon the birth-stool ; if it be a son, then ye shall kill him ; but if it be a daughter, then she shall live.”

THIS attempt to destroy the male population of the Hebrews through the midwives, is a thoroughly Egyptian trait, for these women wield great influence in the towns and villages of Egypt.

The particular mention of the birth-stool is very interesting, as there is a picture of this in the famous birth colonnade of the Temple of Deir-el-Bahri, at Thebes, showing Queen Ahmes seated on the stool, with the midwives in attendance ; also there is a similar scene depicting the confinement of Queen Mutemua in the Temple of Luxor.

This custom has also persisted down the ages, for Lane in his *Manners and Customs of the Modern Egyptians*, page 509, gives a full description, and it is also illustrated and described in Miss Blackman's book, *The Fellahin of Upper Egypt*, page 63.

SECTION THIRTY-SEVEN

EXOD. II. 3

“ And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch : and she put the child therein, ‘and laid it in the flags by the river’s brink.”

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THIS method of making a float, or canoe, is one of the most primitive known, and preceded the invention of the built boat or even the dug-out. It was probably the only method open to the mother of Moses, as a float of reeds would be obtainable anywhere, and could be made without attracting undue attention.

These reed boats are frequently figured in the tombs, notably in the tombs of Ti and Mera at Sakhara, and there is no doubt that the shape of the sacred barque, so often pictured in the temples, is modelled on this primitive reed boat, though, of course, the material was different.

SECTION THIRTY-EIGHT

EXOD. II. 10

“ And the child grew, and she brought him unto Pharaoh’s daughter, and he became her son. And she called his name Moses and said, Because I drew him out of the water.”

THERE has been a good deal of controversy regarding the etymology of the name Moses, and the derivation given in the Bible has been questioned as being un-Egyptian. However, there is little doubt that it is a variant of the Egyptian name, Mesu, which is very common, and is perhaps best known as a component of the name Ra-mesu, in other words, what we call Rameses. The hieroglyph for water is three wavy lines, and the dominant sound is *mu* or *mw*. This was probably corrupted later into the Hebrew Moses.

SECTION THIRTY-NINE

EXOD. IV. 2-3

“ And the Lord said unto him, What is that in thine hand? And he said, A rod. And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it.”

EXOD. VII. 9-12

“ When Pharaoh shall speak unto you, saying, Shew a wonder for you : then thou shalt say unto Aaron, Take thy rod, and cast it down before Pharaoh, that it become a serpent. And Moses and Aaron went in unto Pharaoh, and they did so, as the Lord had commanded ; and Aaron cast down his rod before Pharaoh and before his servants, and it became a serpent. Then Pharaoh also called for the wise men and the sorcerers : and they also, the magicians of Egypt, did in like manner with their enchantments. For they cast down every man his rod, and they became serpents ; but Aaron’s rod swallowed up their rods.”

THE full meaning of these passages is unfortunately obscured by the translation of two totally different Hebrew words, by the same English word, namely, serpent. When the miracle is performed in the wilderness, the rod becomes a *nachash*, which is rightly translated serpent. When Aaron throws down his rod before Pharaoh it becomes a *tannin*, and this passage is the only place where *tannin* is translated serpent. In Young’s concordance it is called a “ dragon,” and in his literal translation it is called a “ monster.” In the Hebrew Old Testament, the word *tannin* is used twelve times, ten of which have a more or less direct connection with Egypt. The other two places the implication is not obvious, but would carry no violation of the sense. There is no doubt that the Hebrews used the word crocodile as the personification of Egypt and its Pharaohs as we in latter days talk of the British lion, or the American eagle, or the Russian bear. This being so, it is clear to the present writer that the word *tannin* used in the passage under consideration, refers to the crocodile, and that Aaron’s rod became a crocodile before Pharaoh. In this connection it is interesting to note that the modern Hebrew for crocodile is *Tannin Ha-nahor*, the literal translation of which is “ serpent of the river.”

The fact that Aaron’s crocodile swallowed up those

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of the magicians, would have a great effect on those around. The crocodile god, Sebek, was worshipped largely in Egypt, and had special temples and shrines at Manfalut and Kom Ombo. The crocodile was naturally regarded by the Egyptians as the personification of the powers of evil and death, and the prince of all the powers of darkness, and the companion of Typhon. This led to their being killed in some parts of Egypt, but in others they were worshipped and fed. After death the bodies of the sacred crocodiles were embalmed, and there are many specimens in the large museums of the world.

There is another aspect of this in the probable play on names which we find so often in the Hebrew. The Egyptian god Tanen was one of the most important. The *British Museum Guide* gives the following regarding this god :—

“Ptah-Tanen represented one of the great creative forces of the world, and assisted in the creation of the cosmic egg, out of which sprang the world. Tanen was originally the god of living but inert matter, but merged into Ptah he became the active principle of all life, and ‘the grandfather of the gods’.”

In *The Gods of the Egyptians*, by Wallis Budge, Vol. I, pages 508–9, we get the following :—

“... the primeval god Tenen ... is represented in the form of a man. ... Another figure represents the god seated with a potter’s wheel before him, which he works with his foot, and on the upper part of it is the egg of the world which he is fashioning with his hands ; elsewhere he is depicted with a scimitar in his right hand, which suggests that in one form he was regarded as a destructive power of nature, or as a warrior god. Tenen or Ta-tenen, must have been one of the earliest gods of Lower Egypt, and have been a personification of a nature power, the exact attributes of which appear to have been unknown even to the Egyptians.”

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In a hymn to the god the following occurs :—

“Homage to thee, O Ptah-Tenen, thou great god, whose form is hidden, Thou openest the soul and thou wakest up in peace, O father of the fathers of all the gods, thou Disk of heaven. Thou illuminest it with thy two Eyes, and thou lightest up the earth with thy brilliant rays in peace.”

In the annals of Rameses III, from the great Harris papyrus in the translation in *Records of the Past*, Vol. VIII, page 6, *et seq.*, we find Rameses addressing the god :—

“ . . . I salute thee great one, magnified, Tatunen, father of the gods, god Chief at first, builder of men, maker of gods, being first of the first order, all were coming after him, making the heaven creating his tent, supporting it by lifting his heavenly plumes, founding the earth in that he made it himself, encircling it with the waters of the great sea, making the Empyrean gateway to give rest to bodies, causing the Sun to come down to keep them well, as Ruler living for ages, Lord of eternity, Living Lord, opening supplying the throat, giving breath to every nostril, giving life to all persons by his supplies. A time of life begins under his authority, life comes from his mouth. . . .”

and a good deal else in a similar strain.

Realizing the veneration accorded to Tanen, it is not stretching a point to think that the implication of Aaron's action could be summed up in words to the magicians somewhat as follows, “Here is my *tannin*, produce your Tanen,” a play upon words which is not rare in Hebrew literature. By the complete victory of Aaron's *tannin* which had challenged, “the father of the gods,” “the maker of the gods,” “the lord of eternity,” the supremacy of Jehovah was established from the first, which every succeeding miracle and plague made more apparent.

It may be interesting here to remark on the names—wise men, sorcerers, and magicians, which frequently

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occur in the accounts of the dealings of Moses with Pharaoh. There is no doubt that these referred to the different hierarchies of the priesthood, under whose charge was all the vast collection of magical formulae, enchantments, and rites, which made up the religious life of the ancient Egyptian.

Amulets of power were and are more common in Egypt than in southern Europe, and even to-day the Egyptian has the most absolute faith that it is possible to conceive, in the potency of amulets or incantations. To get a good idea of the extent to which amulets entered into the life, both before and after death, of the ancient Egyptians, one need only peruse the volume on *Amulets*, by Prof. Sir Flinders Petrie; the first chapter contains a lucid and illuminating explanation of this branch of Egyptology. Over 250 types are known.

Practically the whole of the *Book of the Dead* is, in one form or another, incantations and enchantments which the priest or the deceased had to utter during the funeral ceremonies and after. As the priests alone knew the correct ritual and formula, it can be understood what an immense influence the priesthood exercised on all classes of society from the king downwards.

A full account of this sorcery is found in Wallis Budge's book, *Egyptian Magic*, and also *Life in Ancient Egypt*, by Erman, page 352, *et seq.*

As a final summary one cannot do better than quote from *Osiris*, by Wallis Budge, Vol. II, pages 170-1.

"The title of the man who possessed occult powers and was recognized by the King of Egypt as the official director of religious and magical ceremonies, was *Kher heb*, and his influence was very great and far-reaching. He was well versed in the knowledge of all the sacred books, he knew how to perform both magic and religious ceremonies, and

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how and when to recite spells with the proper tone of voice, he was able to draft prayers, incantations, spells and magical formulae, he could foretell the future, explain auguries and portents, interpret dreams, assign causes to illnesses, and declare the names of the spirits of the dead which caused them, he knew the great secret names of the gods whereby they existed and maintained order in the world, he knew how to cause death and to make the dead to live, to concoct potent medicines, to take the form of anything animate or inanimate in earth, air, water and sky, to render himself invisible at pleasure, and to cast out devils. Such are the powers which the literature of ancient Egypt ascribes to the *Kher heb*. The use of these powers for a good purpose and with the object of doing good to the living or the dead may be described as White Magic, and the employment of them with the view of doing harm or injury to any one as Black Magic.

“The legitimate use of White Magic took place chiefly in connection with the dead, and the *Kher heb* was held to be justified in using his powers to effect the preservation of their bodies and souls, and to make the Spirit-soul join the Spirit-body. The formulae which he composed and recited protected the grave, and kept away hostile beings, living and dead, from it, and caused supplies of offerings on which the Ka and Heart-soul lived, to appear regularly and constantly in the offerings-chamber. When written upon the walls of tombs, coffins, sarcophagi, wooden boards, amulets, etc., they became ‘words of power’ of irresistible might, for they transferred to them some part of the invisible and almighty power which was believed to maintain life in the gods, and to support all creation. The *Kher heb* was the channel by which this mysterious and wonderful power was made useful to man, and his most sacred function was to act as mediator between the spirits of gods and of the beatified and the living. He was himself a great amulet or charm, for at times the spirits of the gods made his body a temporary abode, and all that he said and did on such occasions was thought to be inspired by divine

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beings and to have divine authority. At such times he spoke as if he were indeed the god who possessed him, and in addressing the evil spirit, or crocodile, or serpent, or fiend, he bade him depart, or fall helpless, or die because he was that god. Thus in the Book of the Dead we have, 'Get thee back, crocodile Sui, for I live by the magical power. My mouth hath power over the *heka* (magic), etc.'

SECTION FORTY

EXOD. V. 2

"And Pharaoh said, Who is the LORD, that I should hearken unto his voice to let Israel go? I know not the LORD, and moreover I will not let Israel go."

EXOD. VII. 5

"And the Egyptians shall know that I am the LORD, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them."

THIS contemptuous declaration of the Pharaoh, "I know not the Lord," has a peculiar significance from the lips of an Egyptian king. One of the basic facts supposed to govern the well-being of an ancient Egyptian in the future life, was the knowing of the names of the gods and demons, who he would meet in the nether world. Ignorance of these names, would in all probability entail destruction, whereas a knowledge of the names would give the deceased power to compel the god's assistance, or nullify the power of his or her malevolence.

The following quotations from the *Book of the Dead* (translation by Renouf and Naville) will show that the ancient Egyptians thought that if they entered the next life without a knowledge of their gods and their names they would stand a very poor chance.

From chapter lxxix, the deceased says :—

"Hail to thee, Tmu, Lord of Heaven. . . .
I bring in offering to you, perfume, incense, and

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natron. Stop ye the outpourings of your hearts against me. I am come to put a stop to all the wrong things which are in your hearts, and to do away with the false charges which have been made to you. . . . I know you and I know your names, and I know your attributes, though it be not known what by you may be brought to pass."

From chapter cx, the deceased says :—

"I take care to net the reptiles ; and that which protecteth me is that I know the name of that god who is next to Taserit."

From chapter cxxv, the deceased says :—

"Hail to thee, mighty god, lord of Righteousness. . . . I know thee and I know the names of the forty-two gods who make their appearance with thee in the Hall of Righteousness. . . ."

"Hail ye gods, I know you and I know your names ; let me not be stricken down by your blows ; report not the evil which is in me to the god whom ye follow. . . ."

Some notes by Prof. Naville on chapter cxliii, are as follows :—

"This chapter is the first of a series in which the deceased has to show his knowledge. His being well informed as to the names of the gods and their sanctuaries, and also of the doors through which he passes, the halls which he enters, confers upon him certain privileges. Here the deceased has to recite the names of the gods while offerings are made to them."

In chapter cxliv the deceased arrives at the first of seven gates, and each one has its "occupant," its "warder," and its "herald."

"The first gate, He whose face is overturned, who has many attributes, is the name of the occupant of the first gate. The adjuster is the name of the warder thereof, and he with the loud voice is the name of the herald."

Then follow descriptions of the other six gates, and the various attributes of the occupants, warders and heralds, and finally the deceased says :—

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“ . . . O ye, these gates, who are the gates to Osiris, ye who guard their gates, . . . Osiris N. (that is the deceased) knows you, he knows your names. . . . ”

It is interesting to note that in the tomb of king Merenptah, believed by many to be the Pharaoh who gave the scornful reply to Moses, there is the following inscribed as part of his direction for the next world (see *Book of the Dead*, Tirard, page 77).

“ The salutation of Osiris the King (that is Merenptah himself) to the pylon ; I know thee, I know thy name, I know the name of the god who guardeth thee.”

The deceased was also required to know the names of all the parts of the ghostly boat in the underworld, which he was obliged to utter correctly before the boat would allow him to enter, e.g. “ Tell us our name,” say the oar rests ; and the deceased answers, “ Pillars of the underworld is your name,” etc.

In view of what was to follow, the haughty assertion of the Pharaoh, that he “ knew not the Lord,” was answered by Jehovah with “ the Egyptians shall know that I am the Lord.” In other words they would learn what the Pharaoh was too stubborn and mulish to know.

SECTION FORTY-ONE

EXOD. V. 7

“ *Ye shall no more give the people straw to make brick, as heretofore ; let them go and gather straw for themselves.*”

EXOD. V. 14

“ *And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, and demanded, Wherefore have ye not fulfilled your task both yesterday and to-day, in making brick as heretofore ?* ”

EXOD. V. 17, 18

"But he said, Ye are idle, ye are idle ; therefore ye say, Let us go and sacrifice to the LORD. Go therefore now, and work ; for there shall no straw be given you, yet shall ye deliver the tale of bricks."

NEARLY the whole of the fifth chapter is taken up with the senseless tyranny of the Pharaoh in demanding the full tale of bricks, while withholding the necessary straw for the proper manufacture of them. This procedure is typical of Egypt, where large gangs of men are sent to do work with totally inadequate appliances. I once saw a gang of men sent to cut down some quite decent-sized trees, and the only implement they had was a small butcher's chopper ; they got the trees cut down, but only after hours of futile labour.

When the corvee, or forced labour, for the Government was in full swing a generation ago, the men from whole groups of villages would be set to dig or clear out a canal, with not a spade or basket amongst them, all to be done with their bare hands. The pitiful waste of labour can be imagined.

The Hebrew foremen who were beaten, is another typical procedure, or was, until the British abolished the corvee. It was the easiest plan for the Government to take the head man of a village, and make him responsible for the supply and working of, say, fifty men. If the work was unsatisfactory, the head man was beaten ; this encouraged him to keep the men under him up to the mark, and it was much less trouble for the Government official to beat one man, than fifty.

This is exactly what we find in the incident under consideration ; the Hebrew foremen who were made responsible for the supply of a certain number of bricks, were beaten when the supply was short, and

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incidents such as this were frequently pictured in the tombs.

With regard to the actual making of bricks, the *British Museum Guide* says :—

“The mud of Egypt was not suitable for the making of bricks of a large size, hence Egyptian bricks are relatively small, and it was found necessary to mix chopped straw and reeds, hair, etc., with the mud in order to bind it together.”

Bricks made without this stubble or chopped straw would be heavier and more difficult to work, and would use up more mud than those made with a certain proportion of chopped straw. As before stated, both types of bricks are visible in the courses of the walls at Pithom (see Section XXXV).

The whole process of brickmaking has come down to us in contemporary pictures from ancient times.

SECTION FORTY-TWO

THE PLAGUES

EXOD. VII. 3

“*And I will . . . multiply my signs and wonders in the land of Egypt.*”

EXOD. XII. 12

“*. . . against all the gods of Egypt I will execute judgments.*”

THE subject of the plagues is a very wide one. To a good many people they are merely a series of natural calamities, magnified by Moses into judgments to try and force the Pharaoh to let the Israelites go. Another aspect was tersely put by a young clergyman after I had given a lecture on the plagues; he said, in effect, “We have always thought that God simply took the most painful and uncomfortable things that he could think of, and hurled them at the Egyptians, but you have put a new meaning into it.”

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The present writer feels that the key to it all is found in the realization of the age-long fight between Jehovah and false gods. In ancient times a people was identified with its gods in a way that we can hardly conceive now. When one nation conquered another, the primary thought was that the gods of the victors were more powerful than the gods of the vanquished. This thought comes prominently in the King of Assyria's message to Hezekiah (2 Kings xviii. 33, 34, xix. 12; Isa. xxxvi. 19, xxxvii. 13), where the burden of the communications is, "Who are they among all the gods of the countries that have delivered their country. . . ."

In the celebrated story of the battle of Rameses II with the Hittites, the fullest account of which is found in the Sallier Papyrus III, now in the British Museum, the king throughout ascribes his victory to his gods, when he is not ascribing it to himself. The following are various excerpts taken from Erman's *Literature of the Ancient Egyptians*.

Rameses II speaks and addresses his god :—

"What is it then, my father Amūn? Hath a father indeed forgotten his son? Have I done aught without thee? Have I not gone, or stood still, because of thine utterance? And I never swerved from the counsels of thy mouth. How great is the great lord of Thebes, too great to suffer the foreign peoples to come nigh him! What are these Asiatics to thee, Amūn? Wretches that know not God!"

Rameses II speaks to his soldiers :—

"I shouted to my army: Steady, steady your hearts my soldiers. Ye behold my victory, I being alone. But Amūn is my protector, and his hand is with me. . . ."

and again :—

"But, behold, Amūn gave me the victory although no foot-soldiery and no chariotry were with me."

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Further on in this same story, in the speech of the Hittite prince when suing for peace, it reads :—

“ . . . The servant (i.e. himself, the Hittite prince) there saith, and would have thee know that thou art the son of Rē, who issued from his limbs, and he hath given thee all lands united in one. The land of Egypt and the land of Khatti, they are thy servants and they lie at thy feet. Thine august father Rē, hath given them unto thee.”

On what is known as the stele of Merenpthah, found by Sir Flinders Petrie and now in the Museum at Cairo, the king (who is believed by many to be the Pharaoh of the Exodus) says about a Libyan chieftain who was defeated :—

“ He reached his native country lamenting . . . so say all they of his city concerning him, and He is in the power of all the gods of Memphis, the Lord of Egypt hath cursed his name. . . .”

Further on in the same inscription we get :—

“ The Lord of All (i.e. the god Rē) hath said, ‘ Give the scimitar to my son, the upright of my heart, . . . Merneptah-Beloved-of-Amūn, who hath cared for Memphis ’.”

Again, further on :—

“ Behold the fleeter catcheth the fleet, and the sovereign will ensnare in the net him that is aware of his strength. It is Amūn who shattereth him with his hand, so that he may deliver him over to his ‘ ka ’ (i.e. the king is here reckoned as the shadow spirit of the god Amūn) in Hermonthis, even to king Merneptah.”

Bearing this all in mind, it is not difficult to think of the plagues as a visible contest between the Lord and the false gods of Egypt. Jehovah seems to have taken the people on their own ground, even as Elijah did on Mount Carmel when he pitted Jehovah against Baal, the fiery sun-god, and said that the test was to be the answer by fire, so here in the plagues of Egypt, god

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after god of the Egyptian pantheon was shown to be impotent before Jehovah, even in their own special domain.

Another aspect of the case is the effect of all the plagues on the religious minded Egyptian—and what Egyptian was not religious? He must have thought deeply when he saw that all his amulets, spells, incantations, magic, charms, enchantments were powerless before the word of Jehovah, and that even his gods seemed to have turned to be his enemies, and, as in the ninth plague, the chief god was overcome.

One wonders whether this may not have been a contributing cause of the decline which followed the period of Merneptah (believed by many to have been the Pharaoh of the Exodus). Prof. Rawlinson in his *Ancient Egypt*, page 269, says :—

“The troublous period which followed the death of Menephthah issued finally in complete anarchy. Egypt broke up into nomes or cantons, the chiefs of which acknowledged no superior.”

and on page 270, speaking of a prince who sat on the throne some time later :—

“Set-nekt’s reign must have been short. He set himself to ‘put the whole land in order, to execute the abominables, *to set up the temples, and re-establish the divine offerings for the service of the gods, as their statutes prescribed*’.”

(The italics are the present writer’s.)

If the whole religious system of Egypt had been discredited, it is quite understandable that it should have fallen into disorder and need re-establishing when the memory of the reason of its decline had worn thin.

Prof. Breasted in his one volume, *History of Egypt*, pages 327–332, speaks ‘of the decline in Merenptah’s reign, and subsequently, and speaks of how :—

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“ he brutally destroyed the monuments of his forefathers, and made a quarry of the noble sanctuary of Amenhotep III on the western plain (at Thebes) ruthlessly tore down its walls, and split up its superb statues. . . . ”

A further aspect with regard to the plagues is that all were calamities which the Egyptians knew and dreaded. For example, if Moses had threatened them with something unknown, such as that the Nile would be frozen over, the people would have had excuse for not listening to him. But all the plagues threatened were real experiences, either to them or their forefathers, but they were told that their intensity would be greater than anything previously known.

SECTION FORTY-THREE

FIRST PLAGUE, THE NILE TURNED TO BLOOD

EXOD. VII. 14-21

“ And the Lord said unto Moses, Pharaoh’s heart is stubborn, he refuseth to let the people go. Get thee unto Pharaoh in the morning ; lo, he goeth out unto the water ; and thou shalt stand by the river’s brink to meet him ; and the rod which was turned to a serpent shalt thou take in thy hand. And thou shalt say unto him, The LORD, the God of the Hebrews, hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness : and, behold, hitherto thou hast not hearkened. Thus saith the LORD, In this thou shalt know that I am the LORD : behold, I will smite with the rod that is in mine hand upon the waters which are in the river, and they shall be turned to blood. And the fish that is in the river shall die, and the river shall stink ; and the Egyptians shall loathe to drink water from the river. And the LORD said unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand over the waters of Egypt, over their rivers, over their streams, and over their pools, and over all their ponds of water, that they may become blood ; and there shall be blood throughout all the land of Egypt, both in vessels of wood and in vessels of stone. And Moses and Aaron did so, as the LORD commanded ; and he lifted up the rod, and smote the waters that

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were in the river, in the sight of Pharaoh, and in the sight of his servants ; and all the waters that were in the river were turned to blood. And the fish that was in the river died : and the river stank, and the Egyptians could not drink water from the river ; and the blood was throughout all the land of Egypt."

THIS, the beginning of the ten plagues, was one which had a dramatic setting. Moses was told to meet Pharaoh when he went out to the water, and he was to stand by the river's brink to meet him. There is a confident note in the narrative regarding the place of meeting, which, apart from Divine guidance, implies that it was known beforehand where such a meeting could take place. There is little doubt that the Pharaoh came in the early morning to pay his devotions to the Nile god, and there could be no more fitting place than the bank of the mighty river to which Egypt owed its very existence.

The worship of the Nile god was perhaps the least irrational of all the cults of ancient Egypt, for it is the water of the Nile which is the sole source of the drinking water of the country ; it is the only thing that makes agriculture possible, for if the Nile ceased to flow the country would, in a few weeks, become as bare and unproductive as the most rainless desert. It was also the only practicable means of communication along the whole length of the land from the First Cataract to the Sea.

The most usual manner of depicting the Nile gods was a group of two men facing each other, representing Upper and Lower Egypt, and between them they are twining together the lotus and papyrus plants, which were also symbolical of the two divisions of Egypt, in the same way that in modern times the thistle and the rose would represent North and South Britain. The Nile bound them together as nothing else could. These two men were also shown with female breasts, which

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typified in a very definite way the life-giving and nourishing properties of the river. Representations of this are seen on the Pharaoh's thrones at Luxor and Western Thebes. In the Cairo Museum there is a group of statuary believed to represent the Nile gods. It consists of two bearded men standing, and each holding a tray with products of the Nile, fish, waterfowl, and papyrus reeds. In the British Museum there is another representation, but in this case it is a single figure, in which the Nile god, or Hapi, as he was called, is standing in a meadow holding an altar with offerings, from which hang down bunches of grain, green herbs, flowers, and waterfowl. On the side is cut a figure of the Pharaoh Shishak, with his hands raised in adoration.

So much for the representation of Hapi the Nile god, and now we come to the more significant consideration of the worship accorded him. In the famous "Hymn to the Nile," found in the *Sallier Papyrus* II, page 11, now in the British Museum, there are 140 lines in fourteen stanzas which contain a sort of compendium of the ideas of the ancient Egyptians regarding the Nile. It is too long to quote in full, but the following lines and couplets are taken from the translation in *Records of the Past*, Vol. IV, page 107, *et seq.*

Hail to thee O Nile
Thou shewest thyself in the land
Coming in peace giving life to Egypt.

Lord of fishes, when the inundation returns
No fowls fall on the cultures.

Lord in both regions,
He filleth the granaries, enricheth the storehouses
He careth for the state of the poor.

Thy wrath is destruction of fishes
Then men implore thee for the waters of the season.

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Establisher of Justice, men rejoice
With flattering words to worship thee.

His son (i.e. the Pharaoh) is made Lord of All
To enlighten all Egypt.
Shine forth, shine forth, O Nile, shine forth,
Giving life to men by his oxen :
Giving life to his oxen by the pastures :
Shine forth in glory O Nile.

In *Ancient Egypt*, 1925, page 65, *et seq.*, there is an interesting article by Sir Flinders Petrie regarding the ceremonies by which the Pharaoh, by magic rites, caused the inundation to take place, in the same way that to-day many African potentates are called upon by their subjects to bring rain when needed. In the Egyptian legend of the destruction of mankind there is an appendix which says that, "If the deceased recites the chapter correctly he shall have life in the other world, and he will be held in greater fear there than here. A rubric adds that he must be dressed in new linen garments, and be well-washed in Nile water" (see *Legends of the Gods*, Budge, page xxxii). In the earlier periods of Egyptian history, Osiris, who subsequently became the god of the resurrection and immortality, was a water-god, and, of course, associated intimately with the Nile.

One often talks of poetic justice, and one cannot but think that the Egyptians, when they found that the Nile god was under the authority of Moses, that their sweet water was turned to a loathsome liquid, must have thought of the cruel order of the Pharaoh that all the male Hebrew babies were to be "cast into the river" (Exod. i. 22).

Whatever be the actual meaning of the words "the waters that were in the river were turned to blood," whether it was blood, or merely symbolical, as in other

parts of Scripture, of a dreadful and loathsome condition, yet the effect must have been the same. The Egyptians knew what it was to be deprived of Nile water for drinking purposes, for at the beginning of the yearly inundation, the water is unwholesome owing to the decayed vegetable matter brought down from the upper reaches. This is guarded against by the population storing water in vessels of wood and vessels of stone, but Moses told them that even these would be polluted.

The enumeration in verse 19 of the waters of Egypt, rivers, streams, pools and ponds, may seem rather a redundancy, but in reality it gives a minute and definite picture of Egypt. The "rivers" were the seven branches of the Nile which flowed through the delta. The "streams" were the canals, which, fed by the rivers, still further distributed the precious fluid. The "ponds" were the large swampy lagoons which were reserved for growing reeds and for a home for waterfowl and fish. The "pools" were the great reservoirs which were filled at high Nile, and then used for irrigation when the level of the water fell, exactly the same function that the reservoir above the Assouan Dam fulfils to-day. So that in this one verse the whole complicated water system of Egypt was covered.

There is also a very definite threat in verse 18 that "the fish in the river shall die," and in verse 21 there is the definite statement that they did die. What this meant can best be realized from a passage in Erman's *Life in Ancient Egypt*, pages 238-9.

"Fishing was also very popular in ancient Egypt; the peaceful, well-stocked waters of the Nile invited the inhabitants of the country to this easy sport. The most primitive manner of fishing, viz. with the spear, was only used later as a sport by the wealthy. For this purpose the Egyptians used a thin spear nearly three yards long, in front of which two long barbed points were fastened. The most

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skilful speared two fish at once, one with each point. Angling was also considered a delightful recreation for gentlemen ; we see them seated on chairs and rugs fishing in the artificial lakes in their gardens. The common fishermen also did not despise line fishing. As a rule, however, the latter fished in a more effective manner, with the bow-net or with the drag-net. We see how the latter is set upright in the water, quite in the modern style, with corks fastened on the upper edge and weights on the lower. Seven or eight fishermen then drag it through the water to the land. The catch is a good one, about thirty great fish are caught at one haul, and lie struggling on the bank. Many are so heavy that a man can only carry one at a time ; a string is put through the gills of the others, and they are carried in a row on a stick to the fish dealers. These dealers are seated on low stones before a sort of table, cleaning out the inside of the fish, and cutting them open so as to dry them better. The fish were then hung upon strings in the sun to dry thoroughly ; when the fishermen were far from home, they began this work on board their boats. These dried fish were a great feature in Egyptian housekeeping ; no larder was without them, and they formed the chief food of the lower orders. They were the cheapest food of the land ; much cheaper than corn, of which the country was also very productive. The heartfelt wish of the poorer folk was that the price of corn might be as low as that of fish. Fish was also a favourite dish with the upper classes ; and the epicure knew each variety, and in which water the most dainty were to be caught."

The death of all the fish had also a much deeper meaning than merely a disorganization of the staple food supply. Model fish were used as amulets, and Hatmehyt, the goddess of Mendes, wore a fish on her head and was widely worshipped in the Delta. Actual models of several different species of fish were worn as charms. They were also considered as sacred to

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Hathor and mummified. They were also used as gold pendants for jewellery, of which there are many specimens in the British Museum.

So we see that above and beyond the material damage and discomfort, Hapi, the Nile God, Hatmehyt, the fish goddess of Mendes, Osiris, the water god, Hathor and Isis who were also associated with fish, were all shown to be under the power of Jehovah, the God of the Hebrews.

SECTION FORTY-FOUR

SECOND PLAGUE, FROGS

EXOD. VIII. 5-14

“ And the LORD said unto Moses, Say unto Aaron, Stretch forth thine hand with thy rod over the rivers, over the streams, and over the pools, and cause frogs to come up upon the land of Egypt. And Aaron stretched out his hand over the waters of Egypt ; and the frogs came up, and covered the land of Egypt. And the magicians did in like manner with their enchantments, and brought up frogs upon the land of Egypt. Then Pharaoh called for Moses and Aaron, and said, Intreat the LORD, that he take away the frogs from me, and from my people ; and I will let the people go, that they may sacrifice unto the LORD. And Moses said unto Pharaoh, Have thou this glory over me : against what time shall I intreat for thee, and for thy servants, and for thy people, that the frogs be destroyed from thee and thy houses, and remain in the river only ? And he said, Against tomorrow. And he said, Be it according to thy word : that thou mayest know that there is none like unto the LORD our God. And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people ; they shall remain in the river only. And Moses and Aaron went out from Pharaoh ; and Moses cried unto the LORD concerning the frogs which he had brought upon Pharaoh. And the LORD did according to the word of Moses ; and the frogs died out of the houses, out of the courts, and out of the fields. And they gathered them together in heaps : and the land stank.”



Photo by V. L. Trumper.
Relief in Birth Colonnade at Temple of Deir-el-Bahri,

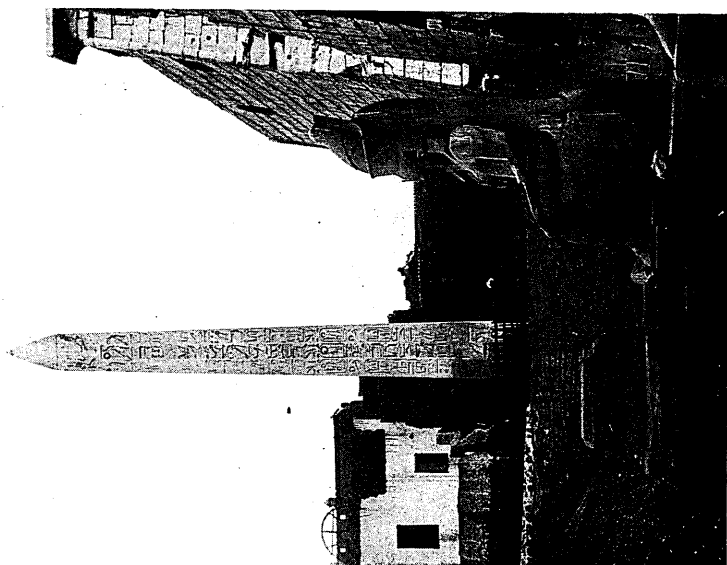


Photo by V. L. Trumper.
Main entrance to Luxor Temple, showing one standing

THESE first two plagues seem to have been specially designed to bring home to the Egyptians their awful guilt in attempting to exterminate the Hebrews. As the children had been thrown into the Nile, so in the first plague the Nile god was judged ; the Pharaoh had also attempted to destroy through the midwives, so in the second plague the symbol of the midwife-goddess made the land stink.

To the ancient Egyptian the frog was an emblem of the resurrection and fertility, especially the latter, so much so that the goddess Heki or Heqet, who was the patroness of midwives, is generally represented as a woman with a frog's head. There is a fine carving of this in the Birth Colonnade in the Temple of Deir el Bahri, where the frog-headed goddess, Heki, is kneeling before the Queen and superintending at the birth of Hatshepset (see Section XXXVI).

Models of frogs were commonly used as amulets, and a bowl found at Tell Rotab has frogs modelled inside and round the edge. This was probably used for giving potions against sterility. The hieroglyph for 100,000 was a tadpole.

In *Osiris* (Budge), Vol. I, page 279, the following occurs :—

“ Another amulet of importance in connection with new life and new birth is the frog, small models of which have been found in tombs of all periods in Egypt. This amulet was supposed to hold the spirit of the Frog-goddess Heqet, who is mentioned in the Pyramid texts, and whose cult dates from the earliest dynasties. She was present when Rut-tetet gave birth to three boys, who afterwards became Kings Userkef, Shau-Ra, and Kakaa. The cult of Heqet was practised at Abydos under the XIXth dynasty, and on a bas-relief in the temple there we see a representation of Seti. I. offering two vessels of wine or unguents to her. . . . She appears on a relief at Denderah in the form of a frog seated on a

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pedestal at the foot of the bier of Osiris. In late times she was identified with Isis and Hathor and the great Mother-goddesses of fertility, generation, and birth. Tradition also gave to the four great primeval gods Heh, Kek, Nau, and Amen the form of a frog."

There is also an ancient picture of Heqet helping Anubis to reconstitute the body of Osiris, which had been hacked to pieces by Set. In the Cairo Museum there is a fragment of papyrus which contains a picture, of which the following is part of the description taken from the Museum Guide.

"Behind, plunged in water to about his knees, we see Ra advancing, while four deities are arranged two by two upon the banks, two of them with heads of frogs, the others with heads of serpents. The inscriptions tell us that the place is the outlet of the lake, and that the gods who preside at the scene are the Khmunu, the eight members of the Hermopolitan Ogdoad, the creators of the world."

The Book of the Dead (Tirard), pages 85-6, gives the following interesting note :—

"The vignette of the fifteenth chapter of the Book of the Dead, represents four cynocephalus apes, or in some copies four frogs adoring the sunrise. . . . The ape may have represented prehistoric man to the ancient Egyptians, who may also very well have imagined that the frog being an amphibious creature, might have arisen out of the chaos of the earth and water that existed before the creation of the world."

Erman states that the high officers of the Government, almost always had some priestly title as well; e.g. the judges were priests of Maat, the goddess of truth, and most other officials were prophets of the frog-headed goddess, Heki.

It is said that Heki was also the patron goddess of crocodiles, and there is a representation of her in the Louvre Museum at Paris, suckling two young crocodiles,

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the principal food of crocodiles being frogs. Accordingly she was supposed to have power over frogs to drive them away. One can imagine that the harassed Egyptians, when they found frogs in their beds and kneading troughs, thought that their goddess was overdoing the fertility part of the business, and neglecting the powers of driving them away which she was credited with. Anyhow, although the priests were able to imitate this miracle, it was only at the word of Jehovah that they all died, or remained in the river.

SECTION FORTY-FIVE

THIRD PLAGUE, LICE

EXOD. VIII. 16-19

"And the LORD said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the earth, that it may become lice throughout all the land of Egypt. And they did so : and Aaron stretched out his hand with his rod, and smote the dust of the earth, and there were lice upon man, and upon beast ; all the dust of the earth became lice throughout all the land of Egypt. And the magicians did so with their enchantments to bring forth lice, but they could not : and there were lice upon man, and upon beast. Then the magicians said unto Pharaoh, This is the finger of God : and Pharaoh's heart was hardened, and he hearkened not unto them ; as the LORD had spoken."

IT will be noticed that this third plague falls without any preliminary warning, as also did the sixth and ninth plagues. The word used in the Hebrew is *ken* or *kinnim*, and there is no known derivation from the Hebrew, though in ancient Egyptian there is a word meaning gnat, very similar, and it appears that most commentators think that this would be a better English rendering of the word. Possibly it was a plague of mosquitos, though the special mention of dust indicates that it may have been some other insect, or more probably it was only used in a general way

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to indicate biting insects ; just as in English, we use the words butterfly, moth or cockroach, either of which may include hundreds of species.

Perhaps the best commentary on this is found in a book called the *Wilderness of Sinai*, page 18, by Mr. H. J. L. Beadnell, who, while conducting a survey for the Government of Egypt, had the following experience :—

“ Sitting down in the shade of some bushes to await the arrival of the ‘ hamla,’ I presently noticed that the sand appeared to be in motion. Closer inspection revealed the fact that the surface of the ground was a moving mass of minute ticks, thousands of which were crawling up my legs. Individually these parasites were almost invisible, being no larger than grains of pepper. Often had I been subjected to the unwelcome attentions of the full-grown camel-tick, but this was the first time I had suffered a mass-attack from such vermin. Ticks they certainly were, for I examined them with a lens, but whether newly-hatched offspring of the common camel variety I did not ascertain, as, having brushed them off as well as I could, I beat a hasty retreat, pondering the words of the Scriptures, “ the dust of the land became lice throughout all the land of Egypt.”

It is remarkable that hitherto the magicians had been able to imitate the miracles, but in this one they confess that “ this is the finger of God,” although on the surface it would appear to have been one of the easiest to perform.

SECTION FORTY-SIX

FOURTH PLAGUE, FLIES

EXOD. VIII. 21-24

“ Else, if thou wilt not let my people go, behold, I will send swarms of flies upon thee, and upon thy servants, and upon thy people, and into thy houses : and the houses of the Egyptians shall be full of swarms of flies, and also the ground whereon they

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are. And I will sever in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there ; to the end that thou mayest know that I am the LORD in the midst of the earth. And I will put a division between my people and thy people : by tomorrow shall this sign be. And the LORD did so ; and there came grievous swarms of flies into the house of Pharaoh, and into his servants' houses ; and in all the land of Egypt the land was corrupted by reason of the swarms of flies."

AS is probably well known to most with regard to this plague, the only word in the Hebrew original is the word *arob* which has been translated "swarm," "flies" has been added in the English translation to help the sense, as imagined by the translators. However, it is likely that this word refers to swarms of insects in general, in the same way that the word *kinnim* is used in the third plague (see Section XLV).

Assuming that the plague of insects included flies, as we understand the word, it is interesting to note that in the British Museum are amulets of a human-headed fly which conferred on the wearer the power to ascend to heaven. There are some beautiful model flies in gold, found amongst the jewelry of Queen Ahhotpu, now in the Cairo Museum. Also in the tomb at El Kab of Prince Aahmes Pennekheb, who helped in the expulsion of the Hyksos, there is a picture of the king presenting him with, among other things, six gold pendants in the form of flies, as a reward for services and bravery. In the volume on "Amulets," Sir Flinders Petrie has the following, page 12 :—

"The collar of gold flies, given to a very active fighter in the XVIIIth dynasty, suggests that the fly was an emblem of activity or swiftness ; the manner in which the decoration is named almost indicates that there was a corps of *aides de camp* thus decorated. The great collar of gold flies found with the jewels of Aah-hotep and Kames, is in Cairo."

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In the *Book of the Dead* (Renouf and Naville), we get in Chapter lxxvi.

“ I have made my way into the Royal Palace, and it was the Bird-Fly who brought me hither. Hail to thee who fliest up to Heaven to give light to the stars and protect the white crown which falleth to me.”

Chapter civ.

“ Let me sit in the midst of the great gods. Let me pass through the place of the Sektit boat. It is the Bird-Fly deity that shall convey me to see the great gods who are in the Nether world, and I shall be triumphant in their presence.”

In Young's literal translation the word *arob* is rendered beetle, and in his concordance it is given as beetle or dog-fly. Looked at in this connection the plague has an even greater significance, for in the *Book of the Dead* one finds mentioned an evil called *Aphsheit*, which is rendered as beetle.

Chapter xxxvi runs as follows :—

Chapter whereby the Aphsheit is kept back.
Away from me thou with the parted lips : I am Chnemu, the Lord of Shennu, who am bringing the words of the gods to Ra. And I announce the news to Nebes.”

A note by Renouf on the word *Aphsheit* says that it is probably the voracious *blatta orientalis*, or common cockroach, which, as every one knows, is most destructive and contaminates everything it touches. The picture of it from a papyrus in the Leyden Museum, certainly resembles a cockroach.

However, the land being plagued with beetles had a deeper significance, for Kkepera the beetle was worshipped widely as an emblem of the resurrection. It was believed that it laid an egg in a ball of dung, which then hatched out and the young fed on the dung. This ball was symbolically taken as the sun, which gave

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birth to and nourished all life. One of the commonest *motifs* in all Egyptian art was the beetle, Khepera, grasping the sun's disc with its legs. The following, taken from the British Museum Guide, gives a lucid summary of this remarkable belief, which has been responsible for the commonest object of antiquity that had remained to us.

“ At a very early period the Egyptians evolved some remarkable ideas concerning this particular kind of beetle. Because it flew during the hottest part of the day, it was believed to be connected with Ra, the Sun-god, and Pepi I, a king of the VIth dynasty, is said to have entered the boat of the sun in the form of a scarab. The ball of dung containing the egg was compared with the sun itself, and because it was rolled along the ground as the sun's globe was rolled across the sky, and because both it and the sun were sources of life, the beetle was called the ‘roller,’ in Egyptian *Kheprera*, and was connected by the Egyptians with the great god *Khepera*, who was a form of the Sun-god, and was one of the chief gods of creation known to them. Now the egg of the beetle was hatched by the heat of the sun, and the young larvae fed upon the matter of which was made the ball in which they had been laid, and this fact suggested to the early Egyptians the comparison between the egg-ball of the beetle and the dead human body, for each was formed of corruptible matter, and each contained a living germ, or potential life : the egg-ball covering the germs which would develop into a beetle, and the dead material body the germ of the incorruptible spiritual body which would, under proper conditions, be developed from it. Now the god *Khepera* also represented inert but living matter which was about to begin a course of existence, and at a very early period he was regarded as a god of the Resurrection ; and since the scarab was identified with him, that insect became at once the symbol of the god and the type of the resurrection. And as the beetle had given potential new birth and life to its egg in the

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ball, so, it was thought, would a model of the scarab itself, the symbol of Khepera, also give potential life to the dead body upon which it was placed, always provided the proper 'words of power' were first said over it or written upon it. When once the custom of burying scarabs with the dead became recognized the habit of wearing them as ornaments by the living came into fashion, and as a result scarabs of almost every sort and kind may be found by the thousand. Besides being enclosed between the swathings of mummies, large numbers of scarabs have been found lying loose in coffins and even in shallow holes dug in the tomb under the place where the coffin rested. It is recorded that in 1854, the late Sir J. G. Wilkinson found in a tomb, buried beneath the stele that stood near the head of the coffin, a hoard of scarabs, some thousands in number, which had been placed there to insure the resurrection of the occupant of the tomb. When collected they filled several large baskets."

SECTION FORTY-SEVEN

EXODUS VIII. 25-26

"And Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to your God in the land. And Moses said, It is not meet so to do; for we shall sacrifice the abomination of the Egyptians to the LORD our God: lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?"

THIS has always been a difficult passage to get the exact meaning of. It is quite understandable that the Israelites would not wish to sacrifice the bull or calf which was sacred to Apis, or the ram which was sacred to Amen, or the lamb which was sacred to Amen-Ra, in the land in the sight of Egyptians, as that would probably be understood as the Israelites acknowledging the gods of the Egyptians, and also in the districts in which these were severally worshipped there were strict laws about these animals being killed.

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However, it appears that there was one public yearly sacrifice, for according to Herodotus, Book II, paragraph 48 :—

“ To Bacchus on the eve of his feast, every Egyptian sacrifices a hog before the door of his house, which is then given back to the swineherd by whom it was furnished, and by him carried away.”

It appears that this yearly sacrifice of a pig, was the only one which was more or less universal over the land, the other animals, which the Israelites might want to sacrifice were prohibited in certain districts.

As the pig was in the Egyptian's own mythology spoken of as an abomination I think this passage is a sarcastic and ironical reply of Moses to the Pharaoh, as he would know that the pig, as a personification of Set, was an abomination to Horus, who was blinded in one eye by him, and also the king undoubtedly knew enough of the religious beliefs of the Israelites to know that the pig would be equally an abomination to them.

In the *Book of the Dead*, chapter cxii, there is the following interesting statement :—

“ It was Sutiu who had taken the form of a black swine, and he wrought the wound which was in the eye of Horus. And Ra said to the gods, ‘ The swine is an abomination to Horus ; may he get well.’ And the swine became an abomination to Horus. And the circle of the gods said, who were with him when Horus came to light in his own children, ‘ Let the sacrificial victims for him be of his oxen, of his goats, and of his swine.’ ”

To sum up, the pig was an abomination to the Egyptians on account of its being connected with the blinding of the eye of Horus, but nowhere does it seem to have been actually worshipped, and on the other hand the Hebrews could not use it in sacrifice on account of its ceremonial uncleanness.

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SECTION FORTY-EIGHT

FIFTH PLAGUE, MURRAIN UPON CATTLE

EXOD. IX. 1-7

"Then the LORD said unto Moses, Go in unto Pharaoh, and tell him, Thus saith the LORD, the God of the Hebrews, Let my people go, that they may serve me. For if thou refuse to let them go, and wilt hold them still, behold, the hand of the LORD is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the herds, and upon the flocks : there shall be a very grievous murrain. And the LORD shall sever between the cattle of Israel and the cattle of Egypt : and there shall nothing die of all that belongeth to the children of Israel. And the Lord appointed a set time, saying, Tomorrow the LORD shall do this thing in the land. And the LORD did that thing on the morrow, and all the cattle of Egypt died : but of the cattle of the children of Israel died not one. And Pharaoh sent, and, behold, there was not so much as one of the cattle of the Israelites dead. But the heart of Pharaoh was stubborn, and he did not let the people go."

HITHERTO the plagues had brought great discomfort and the discrediting of their priests and gods, but in this plague their property was to go. The murrain upon beast must have been a great infliction, for one of the chief sources of wealth was their cattle (see Section XXIX), and there is hardly an ancient tomb which does not have some pictures of flocks and herds.

In the sixth verse the sentence that "all the cattle of Egypt died," does not necessarily mean that every single animal died, as a few weeks later we find that the servants of Pharaoh who feared the Lord gathered in their cattle to escape the hail, but that the plague touched every flock and herd in every district, and so was not an isolated outbreak of cattle pest ; and the fact that the herds of the Israelites were absolutely immune, would be further evidence of the divine power wielded by Moses and Aaron.

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However, there was a still deeper significance in the fact of the sacred animals, the bull, the ram, and the cow, which were kept in the temples, and there is little doubt that they too suffered in the general mortality, though probably their decease would be concealed as far as possible by the priesthood, but the necessity of embalming the bodies would mean that many people knew of it. The great cemeteries of the embalmed bodies of animals, indicates, as, perhaps nothing else does, the extent to which animals were worshipped in Egypt.

The wholesale death of the sacred animals must have been a terrible blow to the religious system of the country, and more than ever discredited the priesthood which thrived on it.

SECTION FORTY-NINE

SIXTH PLAGUE, BOILS AND BLAINS

EXOD. IX. 8-11

"And the LORD said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh. And it shall become small dust over all the land of Egypt, and shall be a boil breaking forth with blains upon man and upon beast, throughout all the land of Egypt. And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth with blains upon man and upon beast. And the magicians could not stand before Moses because of the boils; for the boils were upon the magicians and upon all the Egyptians."

THIS plague was one which touched the bodies of the Egyptians, and was probably related to the previous one, which had only affected cattle. However, there is one sentence which gives the hint of its deeper meaning and severity, viz., in verse 11, "And the magicians could not stand before Moses,

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because of the boils ; for the boils were upon the magicians and all the Egyptians." This note that the magicians had to retire from the contest, for we hear no more of them in the succeeding plagues, gives an indirect though vivid picture of ancient Egypt. One would wonder why it was, when everything was at stake, that they should have to give in.

The answer is found in the customs of the priesthood, who were no whit behind the priests of Israel in ceremonial cleanliness. Herodotus tells us that they had to bathe at least four times in the twenty-four hours, and shaved the whole body every other day. They were allowed to wear nothing but linen, and in every way attempted to keep themselves ceremonially pure.

Passages in the *Book of the Dead* constantly refer to the ceremonial purity of the deceased, or the offerings, or the officiating priest. This being so, it is no wonder the priests could not stand before Moses, for they were ceremonially unclean, and as such could not function.

Miss Blackman in her book, *The Fellahin of Upper Egypt*, pages 186 and 213, speaks of the cleanliness to be observed by those who wish to call up their "familiar," or in other words perform the same functions that the ancient priests did.

It is interesting to note that the amulet of the shrew mouse, of which there are six specimens in University College, London, was supposed to cure boils by being passed round the swelling.

SECTION FIFTY

EXOD. IX. 15-16

"For now I had put forth my hand, and smitten thee and thy people with pestilence, and thou hadst been cut off from the earth ;

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but in very deed for this cause have I made thee to stand, for to shew thee my power, and that my name may be declared throughout all the earth."

THERE are indications that the eldest son of Rameses II (the Pharaoh of the Oppression?) was a hunchback, and that it was another son, Merenptah, who succeeded to the throne, or as the Scripture puts it, "Made thee to stand." In the ordinary course of event he would not have done so, but he would simply have been one among dozens of other royal children. Rameses II is known to have had sixty-seven sons.

(See *Ancient Egypt*, 1914, page 36.)

SECTION FIFTY-ONE

SEVENTH PLAGUE, HAIL

EXOD. IX. 18-25

"Behold, tomorrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the day it was founded even until now. Now therefore send, hasten in thy cattle and all that thou hast in the field ; for every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die. He that feared the word of the LORD among the servants of Pharaoh made his servants and his cattle flee into the houses : and he that regarded not the word of the LORD left his servants and his cattle in the field. And the LORD said unto Moses, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt. And Moses stretched forth his rod toward heaven : and the LORD sent thunder and hail, and fire ran down unto the earth ; and the Lord rained hail upon the land of Egypt. So there was hail, and fire mingled with the hail, very grievous, such as had not been in all the land of Egypt since it became a nation. And the hail smote throughout all the land of Egypt all that was in the field, both man and beast ; and the hail smote every herb of the field, and brake every tree of the field."

EXOD. IX. 31-32

“ And the flax and the barley were smitten ; for the barley was in the ear, and the flax was boiled. But the wheat and spelt were not smitten : for they were not grown up.”

THIS plague of hail was one which the Egyptians knew and dreaded, for in common with all tropical countries, Egypt and the Sudan suffer at times from terrible hail storms. On October 22nd, 1907, in a temperature of 75° Fahr., there occurred in Port Said one of these disastrous storms. It broke every pane of glass which was exposed to it, and also large numbers of thick French roofing tiles. One hailstone of which I have a photograph, weighed six ounces, and measured $3\frac{1}{2} \times 3\frac{1}{2} \times 2\frac{1}{2}$ inches. With this in mind, it is not difficult to imagine that the hail, thunder, and lightning, of this seventh plague was, “very grievous, such as had not been in the land of Egypt since it became a nation,” and that it “smote . . . both man and beast . . . and every herb of the field and brake every tree of the field.”

The damage and destruction of the trees, again touched the religious beliefs, for sacred trees were a very important part of the religious system. A stele in the British Museum shows a man and his soul drinking water which is poured out from vessels by the goddess Hathor or Nut, who appears in a sycamore tree. In a litany to Osiris we get the sentence, “Homage to thee, O Lord of the acacia tree,” as his body, after being placed in a coffin, was found in the branches of a tree.

One of the things which happened to the deceased in the next world was :—

“ these great and never failing gods give unto him to eat of the tree of life of which they themselves do eat, that he may likewise live.”

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(*Book of the Dead*, Budge, Vol. I, page 88), and on page 285 of the same we get the description of the vignette accompanying the 58th chapter of the *Book of the Dead*.

“The scribe Ani, arrayed in white apparel, kneeling in adoration under the branches of a large fine sycamore tree, which is growing by the side of a lake of water. Almost hidden in the branches is the figure of the goddess Nut, who is giving Ani a table of food with one hand, and a vessel of pure water with the other. The tree appears to be the sycamore fig-tree, and to be laden with fruit. This vignette suggests that at one time tree-worship was common in Egypt, as it is in certain other parts of Africa at the present day.”

Also, one may say that sacred trees are by no means unknown in Egypt to-day. In *Osiris* (Budge), Vol. II, page 259, we get the following on tree worship :—

“The Egyptians believed that certain deities took up their abode in trees, and several trees were regarded by them as sacred. Thus, in Heliopolis, there was the famous Persea tree, near which lived the Great Cat, which cut off the head of the serpent of darkness, and the god Sepes lived in a tree. The god Ra appeared each morning from between two sycamore trees of turquoise, and there was also in Heliopolis an olive tree which was closely associated with Horus. The goddesses Nut and Hathor lived in trees, and a vignette shows us the former giving bread and water to the deceased, as he kneels by the stream on which the tree is planted. In the celestial Heliopolis stood the sacred tree on the leaves of which Thoth and Sesheta wrote the names of kings and the blessed dead. This is, of course, the original of the Sidr, or Lote tree of Paradise, which the Muslims say contains as many leaves as there are human beings in the world, and that on each leaf the name of one human being is written.”

Erman, in *Life in Ancient Egypt*, page 347, shows an ancient picture of Rameses II seated before the sacred tree on the leaves of which the gods are writing his name.

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For all the sacred trees in the temples to have suffered destruction must have meant something similar to having one's name blotted out from the book of life.

There is still another aspect to this plague, and that is that it came from the sky, and consequently from the sky-goddess Nut, who is sometimes depicted in the form of a woman, and sometimes of a cow. She united in herself the attributes of several very ancient sky-goddesses, one of whom was the wife of the primeval god Nu, who personified the great watery abyss which existed before all time, and was the source of *all* life and movement.

Nut was also the protectress of the mummy, and, as such, was often figured on the inside of the lid of the sarcophagus. As the magicians had retired from the contest after the sixth plague, they probably did not think it worth while to use the following ceremony (see British Museum Guide):—

“They made a figure of the crocodile of Aapep in wax and cut his name on it. They then wrapped the crocodile in a piece of new papyrus, upon which his name was written in green ink, and burnt it in a fire made of a special kind of herb. They collected the ashes and mixed them with filth and burnt them, and whilst they were burning, the priest spurned the fire with his foot, and spat upon it, and extinguished it. This ceremony was also supposed to prevent rain storms, and thunder and lightning.”

The mention in verse 31 that the flax and barley were smitten, and later that the wheat and spelt were not yet grown, marks the time of the year when this plague occurred, namely the middle of February or beginning of March. In *Ancient Egypt*, 1929, page 40, there is a note about this as follows:—

“The inscription of Tahuti-Nekht about the flax harvest would place it in the second week in April; the Coptic calendar places this harvest at March 19, about three weeks earlier.”

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This destruction of the flax crop must have had repercussions in the religious world, for, as has been mentioned before, the priests were allowed to wear nothing but linen made from this flax. In the *Legend of the Destruction of Mankind* (Budge), page xxxii, we get :—

“ If he recites the chapter correctly he shall have life in the Other World . . . and a rubric adds that he must be dressed in new linen garments. . . . These regulations applied to the laity as well as the clergy.”

Vast quantities of linen must have been used for mummy bandages, for no other material was permissible. The destruction of the whole flax crop must have had far-reaching effects.

SECTION FIFTY-TWO

EXOD. X. 2

“ *And that thou mayest tell in the ears of thy son, and of thy son's son, how I have mocked the Egyptians (R.V. marg.) and my signs which I have done among them ; that ye may know that I am the LORD.*”

THIS marginal rendering, “ How I have mocked the Egyptians,” puts in a nutshell the whole issue of the plagues, namely to mock the Egyptians in their trust in their false gods. Coming after the ruin of the year's supply of linen, and a new linen garment being necessary for life in the next world (see Section LI), this mocking of the Egyptians has an intensity of meaning which does not appear on the surface.

Probably there never was a more religious race than the ancient Egyptians, but in the plagues, one god after another, one spell or incantation after another, were all shown to be impotent before Jehovah, if not actively constrained to fight against their devotees.

As we have seen, the magicians retired beaten after the sixth plague, and after the seventh plague Pharaoh's

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servants put in their word, "How long shall this man be a snare unto us. . . Knowest thou not yet that Egypt is destroyed" (see also Section XLII).

SECTION FIFTY-THREE

EIGHTH PLAGUE, LOCUSTS

EXOD. X. 4-6

"Else, if thou refuse to let my people go, behold, tomorrow will I bring locusts into thy border : and they shall cover the face of the earth, that one shall not be able to see the earth : and they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field : and thy houses shall be filled, and the houses of all thy servants, and the houses of all the Egyptians ; as neither thy fathers nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day. And he turned, and went out from Pharaoh."

EXOD. X. 12-15

"And the LORD said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, even all that the hail hath left. And Moses stretched forth his rod over the land of Egypt, and the LORD brought an east wind upon the land all that day, and all the night, and when it was morning, the east wind brought the locusts. And the locusts went up over all the land of Egypt, and rested in all the borders of Egypt ; very grievous were they ; before them there were no such locusts as they, neither after them shall be such. For they covered the face of the whole earth, so that the land was darkened ; and they did eat every herb of the land, and all the fruit of the trees which the hail had left : and there remained not any green thing, either tree or herb of the field, through all the land of Egypt."

THIS, the eighth plague, was again one which was a terror to the Egyptians, and a menace not only to the prosperity, but to the very life of the country. One of the best accounts of what a locust visitation can be, is found in an article by Dr. C. S. G. Mylrea, published in the *Bible League Quarterly*, for

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1922, page 66. I wish I could quote the whole article, which is of profound interest, but must content myself with the following extract :—

“ They fell into open wells and cisterns by the thousand, and the stench of the dead was fearful. They choked up our hospital in spite of all we could do, and to this day we find their shrivelled remains in the garrets, and the stains of their body juices in door jambs and window sashes are still to be seen. All night long one could hear their hop, hop, plump, and one learned to loathe it for fear a locust should settle on one’s face or pillow. Whenever touched, the creatures exuded from their mouths a horrible black, viscous substance, and these revolting stains mocked the efforts of the laundryman through many washings. For weeks this sort of thing went on, the locusts passing through their various moults or change of skins. Larger and larger grew the insects, and more and more voracious. They had long since eaten up everything green. Trees were stripped bare. Their very bark was bitten off. . . . There was no grass left in the desert, usually at that time, April, covered with green. Cattle and sheep grew thin. Camels languished. . . . The locusts now fell back on cannibalism, and everywhere one could see a weaker locust fall a prey to a stronger one. . . . An especially gruesome story was to the effect that an unattended baby was attacked by a horde of these voracious creatures, and so badly bitten that it died. There is no reason whatever to doubt this story, in fact, the incident or accident probably occurred several times.”

Some years ago, I met by chance an official from the Sudan, and the conversation turned on a recent destructive hailstorm which they had had there. His words were somewhat as follows : “ Yes, the trees were all broken down, and in an awful mess ; but most of them will probably recover, *unless we get the locusts*, if they come there is no hope whatever.” As far as I know, my companion had not the remotest idea that

he was giving a vivid confirmation of the seventh and eighth plagues, viz. that the locusts were sent to complete the destruction begun by the hail, and probably by the time the locusts came, the wheat and spelt, which had escaped the hail, were sufficiently grown to be devoured by the locusts.

In the *Instruction* of the Pharaoh Amenemhat I, to his son Usertesen I (XIIth dynasty), he classes a plague of locusts as a calamity along with civil war, and a low Nile, which latter, of course, meant famine.

An amulet in the form of a locust, of which there are two specimens in University College, London, was supposed to protect the wearer from their ravages. Also there was a god, Senehem, pictured as a locust, but little is known about his worship.

There is a very remarkable expression in verse 5, which is given in the R.V. as "the face of the earth," but is rendered "eye of the earth" in Young's literal translation. This "eye of the earth" which was to be darkened by the locusts, is significant in view of the frequent mentions of the "eye of Horus," and the "eye of Ra," found in the religious writings of the ancient Egyptians. Dozens of quotations might be given, but the following will give some idea of the ancient conceptions.

Book of the Dead (Budge), Vol. I, page 109.
Hymn to Amen-Ra :—

"Beloved art thou as thou passest through Egypt. When thou sendest forth light from thy beautiful eye (i.e. the sun and the moon). The dead of olden times rejoice when thou shinest."

Ibid, page 119.

"In continuing his narrative Neb-er-tcher refers to some calamity which befel his Eye, i.e. the Sun, and extinguished its light. It is possible that eclipse or storm is here referred to, but from the context it seems that the god is referring to the coming on

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of the darkness of night. For he goes on to say that he made a second Eye, i.e. the Moon, to which he gave some of the splendour of his first Eye. He then assigned to it a place in his face, from which it ruled over the earth, having special power in respect of the production of trees, plants, vegetables, herbs, etc."

Ibid, Vol. II, page 560.

"I found him there. I have carried away the darkness by my strength I have filled the eye of Ra when it was helpless, and when it came not on the festival of the fifteenth day."

The Gods of the Egyptians (Budge), Vol. I, page 299.

"Meanwhile the god Nu or Khepera had made another Eye, by which we are, no doubt, to understand the Moon, and it is said that when the first Eye found that a second had been made it raged at the god; now when the god saw this he endowed the second Eye with some of the power (or, splendour) which he had made, and having made it take up its position in his face it henceforth ruled the whole earth."

This darkening of the eye which lighted the earth was only the forerunner of that total eclipse which we find in the next plague; and the phrasing is significant as coming from an author who had been trained in all the religious lore of Egypt.

SECTION FIFTY-FOUR

EXOD. X. 19

"And the LORD turned an exceeding strong west wind which took up the locusts, and drove them into the Red Sea. . .

TO illustrate this I cannot do better than make a further quotation from Dr. Mylrea's article in the *Bible League Quarterly*, 1922, page 68:—

"A gale of wind suddenly sprang up from the South-East. This was too much for the locusts, whose wings, still far from maturity, were useless

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appendages. Headlong they were whirled, at sixty miles an hour, and by whole battalions were flung into the sea. Hour after hour I watched the unending procession of helpless insects being blown over the bluff which separates our hospital from the sea, and how vividly I recalled the passage in Exod. x. 19. . . . The last part of the verse does not quite represent the situation that obtained in Kuwait when the gale subsided, but the few that remained were the merest remnant, which had been fortunate enough to be in sheltered hiding throughout the storm. Their dead comrades when the tide went out, could be seen in a six-foot-wide swath, extending along the beach for miles."

In the plague of locusts which menaced Egypt in 1930, it was the east wind which brought them up, and it was the west wind which finally dispersed the remains of the flights of those which had survived the chemical sprays, and flame-throwers, which were used to combat the plague, and for which large numbers of men were conscripted.

SECTION FIFTY-FOUR

NINTH PLAGUE, DARKNESS

EXOD. X. 21-23

"And the LORD said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt. And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days; they saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings."

THIS, the penultimate plague must have been the most solemn of all, for with it the last religious hope of the Egyptians in their gods was blotted out. What the immediate cause was we do not know. A *khamsin* or dust storm has been suggested, but the wording implies something much more awful and full

of dread, and yet the children of Israel had light in their houses.

To realize something of the terror which must have accompanied it, we must consider what darkness meant to the Egyptians.

Ra was the great sun-god, the father of the gods, and to him was due the vivifying power which made life and vegetation possible, and it was his power which enabled Isis to bring life to the body of Osiris, who had been murdered by Set, and it was because Osiris had had life given to him, that every Egyptian considered by identifying himself with Osiris, he also, would live in the Elysian Fields.

The sun-god Ra was believed to live in a celestial boat in which he made his daily journey across the sky, and below the western horizon he entered the region of Tuat or the nether world, which he had to traverse before he could rise again in the east to lighten the earth. In all probability there was an elaborate temple ritual of ceremony and song to greet the god and rejoice in the manifestation of his power, which was shown by his appearance, as we shall see presently. The following is taken from the British Museum Guide :

“ . . . those who were worshippers of the Sun aimed at attaining to a seat in the boat of the Sun, where they hoped to become beings of the same nature as Ra, whose substance would be the divine meat and drink of heaven, and whose apparel would be light. They hoped to travel where he travelled, and to rise on the world each day as he did, and to be protected by him to all eternity. To secure such an existence it was necessary for a man to perform all the precepts of the Egyptian religion on earth, and to provide himself with amulets, words of power, magical texts, etc., for without such no soul might hope to pass successfully through the region of the sunset called AMENTET, i.e. the ‘ hidden ’ or unseen place, and reach the Tuat, where he would be able to step into the ‘ Boat of Millions of Years ’.”

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One fragment of a wall painting in the British Museum contains a prayer that the deceased may have a safe passage through the nether-world, and enjoy glory in heaven, power upon earth, and triumph in the Other World.

This neither world was divided into twelve divisions, each guarded by some evil monster which attempted to hinder the passage of the boat of Ra, but who, by his knowledge of the "words of power," was able to force his way through. Naturally the deceased wished for a seat in the boat of the sun, as, of course, he by himself could not hope to come through safely.

One of the best illustrations of these divisions of Tuat is found carved on the magnificent alabaster sarcophagus of Seti I, now in Sir John Soane's Museum, Lincoln's Inn Fields. The following paragraphs are taken from the guide book issued :—

"Afu-Ra has passed safely through one half of the Tuat, or through the first six hours of the night and his transformation from the Sun-god of night to the Sun-god of day must be affected. His path will be impeded by Apep, and by many mighty serpents of darkness, which will endeavour to swallow him up and vanquish his servants, and Afu-Ra must create gods to fight for him and clear his way. In the upper register of the Seventh Division we see a group of these fighting gods who are called 'Kheru-Metauh'. Each of these is armed with a staff having a forked end, which he was intended to use as a stake to which to tie up his prisoners. When they appeared before Afu-Ra he commanded them to grasp their weapons and to fight the serpent Mamu, and to 'Make gashes in him when the heads appear from out of him, and turn him backwards.' In the next illustration we see another group of warrior gods, who have seized a huge serpent, from the body of which appear twelve human heads; these heads represent the offspring of the serpent."

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“The next foe encountered is the god of darkness, in mummified form called Qan, who went to the place where the hours were born, and tried to destroy them, so that they might not continue the life of Afu-Ra. The gods of the hours, however, seized him, and having cast a double rope round his neck reduced him to impotence.”

In the *Legend of Creation* (see *Legends of the Gods*, Budge, page xv) we get the following:—

“This work contained a series of spells which were recited during the performance of certain prescribed ceremonies, with the object of preventing storms, and dispersing rain clouds, and removing any obstacle, animate or inanimate, which could prevent the rising of sun in the morning, or obscure his light during the day. The Leader-in-chief of the hosts of darkness was a fiend called Apep, who appeared in the sky in form of a monster serpent, and, marshalling all the fiends of Tuat, attempted to keep the sun-god imprisoned in the kingdom of darkness.”

As a final quotation we give the following from the *British Museum Guide*:—

“Apep was an associate of Set, i.e. physical and moral evil, and was personified by a great mythological crocodile, which lay hidden in the darkness of the eastern sky, just before the dawn, in order to swallow up the sun, Ra, when he appeared on the horizon. Fifteen chapters of this Book were recited at frequent intervals during the day and night, every day throughout the year, in order to endow Ra with strength to overcome the baleful influence of Apep, and to make the monster impotent.”

Nearly the whole of *The Book of the Dead*, in one way or another, is occupied with prayers, spells and incantations, that the deceased may come through the nether-world unharmed, and as we have seen (hundreds of other quotations could be given), it was only as Ra was able to force his way through, could the deceased have the slightest hope of emerging safely.

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What a theme to brood over during those three days of darkness which could be felt, or as the R.V. margin gives it, "So that men shall grope in darkness." What thoughts were theirs on the first morning when the dawn failed to come! Perhaps Ra was having a terrible struggle with the powers of darkness, but would eventually conquer! The second morning comes and still no sign of the triumph of the "father of the gods," from whom all derived their power! The third day of darkness must have been the final blow, when the foundation of their whole religious system gave way.

Try and imagine Christianity without the Resurrection.

SECTION FIFTY-SIX

EXOD. III. 21, 22

"And I will give this people favour in the sight of the Egyptians : and it shall come to pass, that, when ye go, ye shall not go empty : but every woman shall ask of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment ! and ye shall put them upon your sons, and upon your daughters ; and ye shall spoil the Egyptians."

EXOD. XI. 2-3

"Speak now in the ears of the people, and let them ask every man of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold. And the LORD gave the people favour in the sight of the Egyptians. . . ."

EXOD. XII. 35-36

"And the children of Israel did according to the word of Moses ; and they asked of the Egyptians jewels of silver, and jewels of gold, and raiment ; and the LORD gave the people favour in the sight of the Egyptians, so that they let them have what they asked. And they spoiled the Egyptians."

HAPPILY the R.V. gives here the word "ask" as a rendering of the Hebrew word *shaal*, which is unfortunately translated "borrow" in the A.V., with a corresponding mistranslation of the

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same word as "lent" in the latter part of verse 36. As is well known, there was no question of borrowing or lending, as we understand the words, but perhaps "importune" would convey more of the meaning, and, finally, the Egyptians pressed upon them jewels and raiment—anything in fact to get them out of the country. This sudden accession of this kind of wealth fully explains the amount of gold and jewels which were used in connection with the High Priest's garments, and the construction of the Tabernacle.

The fact that Egyptian jewellery was very largely composed of amulets and charms, worn for medico-magical reasons, meant that the Egyptians were parting with objects upon which they believed so much of their prosperity and even their lives, depended.

SECTION FIFTY-SEVEN

EXOD. IV. 21

"And the LORD said unto Moses, When thou goest back into Egypt, see that thou do before Pharaoh all the wonders which I have put in thine hand : but I will harden his heart, and he will not let the people go."

EXOD. XI. 10

"And Moses and Aaron did all these wonders before Pharaoh : and the LORD hardened Pharaoh's heart, and he did not let the children of Israel go out of his land."

THERE are three Hebrew words which are translated "harden" in the A.V. ; and sometimes "harden," and sometimes "stubborn" in the R.V.

The three words are :—

hazak, meaning to tighten up, harden.

kashah, „ to make hard, or cruel.

kabed, „ to become heavy or stubborn.

In the early part of the narrative of Moses' dealings with Pharaoh, the meaning is conveyed that Pharaoh

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hardened his heart, and latterly that God caused it to harden. This is in full accord with the teachings of psychology, for an act often repeated, becomes, as we say, second nature, and the longer we perform a certain act, or think a certain thought, the more difficult it is to do otherwise.

In connection with the theory that Rameses II was the oppressor of Israel, one may quote from the *Daily Telegraph* report of a lecture, illustrated by lantern slides, by Lord Moynihan, President of the Royal College of Surgeons :—

“ ‘One such slide,’ Lord Moynihan said, ‘afforded an interesting light on the Pharaoh of Egypt, oppressor of the Israelites, referred to in the Book of Exodus : “And the Lord hardened the heart of Pharaoh.” Examination showed that this ancient monarch suffered from atheroma—a disease of the heart—which organ was made rigid and inelastic. Mental changes accompanying this affliction resulted in a narrowness of outlook. The heart of the Pharaoh of the Oppression,’ Lord Moynihan said, ‘was found in such a well preserved state, that it was possible for Mr. S. G. Shattalk, of the Royal College of Surgeons, to make sections of it. These were compared with the sections from the heart of a man who had recently died. The two sections were seen side by side on a lantern slide, and no pathologist could tell him which was the ancient and which the modern vessel. Both men were attacked by the disease—atheroma, a condition in which the calcium salts are deposited in the walls of the vessel, making it rigid and inelastic. Mental changes went with that rigid arterial system. There was a narrowness and rigidity of outlook, loss of enthusiasm, or dread of new adventure, and restriction in all enterprise. They had the clearest proof that these mental defects were not lacking in Merenptah, as the Book of Exodus showed. It is interesting,’ said Lord Moynihan, ‘to have ocular demonstration of the truth of the Old Testament. . . .’ ”

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SECTION FIFTY-EIGHT

TENTH PLAGUE, DEATH OF FIRSTBORN

EXOD. IV. 22, 23

"And thou shalt say unto Pharaoh, Thus saith the LORD, Israel is son, my firstborn : and I have said unto thee, Let my son go, that he may serve me ; and thou hast refused to let him go : behold, I will slay thy son, thy firstborn."

EXOD. XII. 12

"For I will go through the land of Egypt in that night, and will smite all the firstborn in the land of Egypt, both man and beast."

EXOD. XII. 29

"And it came to pass at midnight, that the LORD smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon ; and all the firstborn of cattle."

THIS mention of the firstborn is of special significance in view of a text of king Unas (see Osiris, Budge, Vol. I, page 121). The dead king has succeeded in making his way into heaven, and the section describes the terror of the gods when they see him arriving, as they soon discover that he is mightier than they, and he commences to chivvy them about. One of the lines describing the king says :—

"He is God the firstborn of the firstborn."

From the writings of Herodotus, Book III, chapter 28, we learn that it is probable that the sacred bull representing Apis, which was kept in the Temple, was a first and only born, as it is specially stated that the cow who was his mother had no subsequent offspring.

An ancient group of statuary, found at Pithom, and now in the public gardens at Ismailia, shows Rameses II sitting between the gods Ra and Tum, or Temu, who represented the sun at noon and at sunset. The figures are more than life-size, but all are of the same dimensions. The intention of the king being to impress

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upon his subjects, how friendly he was with the gods, and that he was quite as, if not more, important. So, too, Amenhotep III, built a temple in honour of himself as a god, and worshipped his own statue. Other statuary groups have recently been found at Tanis, which carry the same implication.

The Pharaoh was considered by his subjects and himself as a god, and endeavoured to act and speak as such. With this in mind we can get some realization of the blow to the prestige of the king when he is told publicly that he will be put on a level with the criminals and the cattle—and that night it comes to pass.

There is a great cry throughout the land of Egypt—death in every household, not excepting the Palace—and the Israelites march out.

SECTION FIFTY-NINE

PS. LXXVIII. 12

“Marvellous things did he in the sight of their fathers, in the land of Egypt, in the field of Zoan.”

THIS verse gives us information as to where these momentous events took place. Zoan, which was the capital of the Hyksos kings, was later in Greek times called Tanis, and is now known as San, or San-el-Hagar—“San of the stones.” It is about twenty-five miles west of the station el Cap, on the Suez Canal. The chief Hyksos monuments that we possess were found here, and it is probable that the kings who ruled Egypt after the Hyksos had been expelled continued to use this as their summer capital, for it was reached by the northerly breezes from the Mediterranean.

Also, during the controversy between the Pharaoh and Moses, it is likely that the former would need to be near the seat of the trouble, and Tanis or Zoan was only about thirty miles north of the Land of Goshen, and

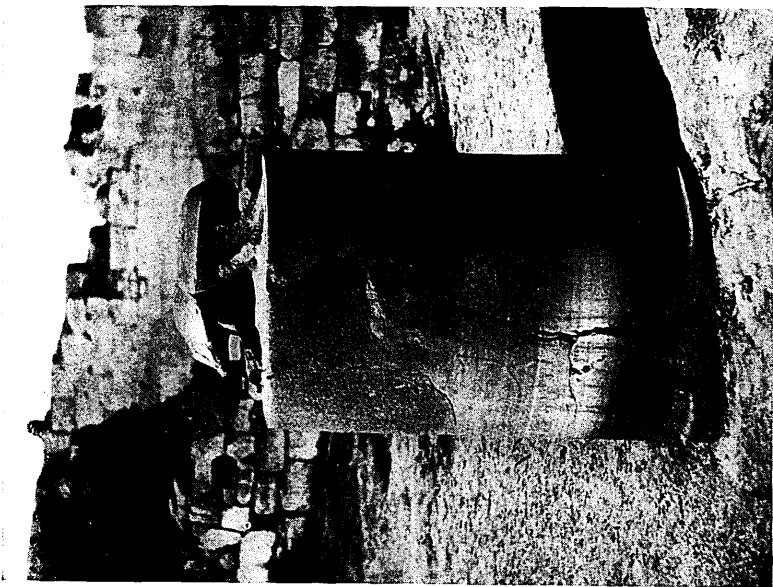


Photo by V. L. Trumper.
Gigantic carving of Khephera, the Beetle, in situ, on a pedestal in the precincts of the Temple at Karnak.
(See Section XLVI.)

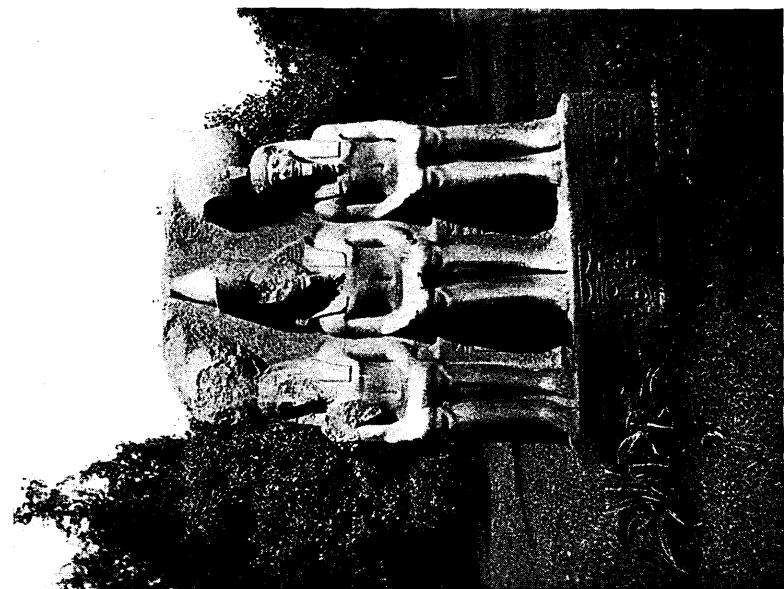


Photo by G. W. Giesner.
Monolithic granite group from Pithom, showing Rameses II seated between the gods Ra and Tum. (See Section LVIII.)

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very much more handy than the capital city of Memphis (south of Cairo).

The names of Rameses II, and his son and successor, Merenptah, are found frequently here, so there is little doubt that it was at this place that the miracles of Moses were shown before the court. A full account of past excavations here is to be found in *Tanis*, Vols. I and II, by Professor Petrie and others, published by the Egypt Exploration Fund. Further excavations are being made now (1931-2).

SECTION SIXTY

EXOD. XIII. 18

" . . . and the children of Israel went up armed out of the land of Egypt."

THIS word "armed," which is translated "harnessed" in the A.V., carries with it the idea of an orderly march, and not merely an escaping rabble. The root in Hebrew means by "fifties," and is so translated in other parts of the Bible.

It is remarkable that two regiments of model wooden soldiers found in a tomb at Assiut (now in the Cairo Museum), each has forty men, in ten fours, and it is possible that the Israelites wished to differentiate themselves from this Egyptian custom.

An English Jew, who had been sent out to Morocco to take charge of a Jewish school, told me the following. Noticing the helter-skelter stampede there was by the boys after school closed, he taught the boys in playground to "form fours," and then to march down to the end of the street and then quietly disperse; the boys were delighted and very proud—but the first day this was done in public he had a deputation of the fathers in the evening, to ask him not to do this. At first he could not get any reason, but eventually he

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found they objected to the "fours";—if he could possibly let them march in "fives," they would not object greatly, but "fours," no.

He never found out what was the real fundamental objection.

SECTION SIXTY-ONE

EXOD. XII. 37.

"And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, beside children."

EXOD. XIII. 17. 18-20.

"And it came to pass, when Pharaoh had let the people go, that God led them not by the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt: but God led the people about, by the way of the wilderness by the Red Sea. . . ."

"And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness."

EXOD. XIV. 1-3.

"And the LORD spake unto Moses, saying, Speak unto the children of Israel, that they turn back and encamp before Pi-hahiroth, between Migdol and the sea, before Baal-zephon; over against it shall ye encamp by the sea. And Pharaoh will say of the children of Israel, They are entangled in the land, the wilderness hath shut them in."

EXOD. XIV. 6-9.

"And he made ready his chariot, and took his people with him: and he took six hundred chosen chariots, and all the chariots of Egypt, and captains over all of them. And the LORD hardened the heart of Pharaoh, king of Egypt, and he pursued after the children of Israel: for the children of Israel went out with an high hand. And the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pi-hahiroth, before Baal-zephon."

THIS departure from Egypt can best be understood by the study of a map showing Egypt's eastern frontier. However, there is good geological and historical reason to think that the head of the Red Sea extended much further north than it does at present, in fact, what is now Lake Timsah may have been the northern limit; or it may only have reached as far as what is now the northern extremity of the Great Bitter Lake.

There was an article by me on this subject published in the *Palestine Exploration Fund Quarterly*, January, 1915, and the reader is referred to that for a full discussion of the evidence; the following being only a condensed summary of the conclusions.

When the people started, they went from Raamses to Succoth. This latter, under the name Thuku, was the district which lay between Goshen and Etham, to the north of the Wady Tumilat. The name Thuku has been found on several fragments of ancient sculpture found at Pithom (see Section XXXV). This route to Palestine which passed to the north of the present Lake Timsah, through the district of Etham or Etamu, joins the Kantara road, and was the shortest way to Palestine (see Section II). However, the Israelites were commanded not to go this way, the reason given that they would meet hostile tribes on the southern border of Palestine, and in their present state they were unfitted for war. Also it is quite likely that the problem of water was present to the mind of Moses, as although there is water of a sort to be had all over northern Sinai, the Israelites were not sufficiently versed in desert lore to be able to count on it.

They were told to "turn back and encamp before Pi-hahiroth, between Migdol and the sea,

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before Baal-zephon : over against it shall ye encamp by the sea." This would apparently be a retrograde movement, but would have the effect of keeping the host in touch with water and vegetation for a day or two longer, but as Pharaoh said, "they would be entangled in the land."

The next camping place is very definitely given, and to pass over all the reasons for identification, etc., I will state my conclusions. The Baal-zephon, I consider, is the peak now called Jebel Ghebrewit, in the middle of the low range of hills running parallel with the present western shore line of the Great Bitter Lake. Baal-zephon, means Lord of the North ; as this hill is the only peak in the whole of the delta north of Jebel Attaka (opposite Suez), the name fits very well. Migdol is simply a watch-tower, and it is known that there was a line of migdols or watch-towers, or perhaps in modern parlance they would be called blockhouses, running along the eastern frontier of Egypt. Pi-hahiroth is the "place of grass or reeds," and was obviously by the water's edge. So here we have them told to encamp between the watchtower that is opposite to Baal-zephon, and the sea, and before "the place of reeds," a fairly definite indication for a large host.

The only place which satisfies these requirements is the large open plain between Jebel Ghebrewit, and the present shore of the south end of the Great Bitter Lake. This camp would be protected on either flank from Pharaoh's expeditionary chariot force, on the west by the foot hills and on the east by the sea, so that a comparatively few resolute men would be able to form an adequate rear-guard, though that was not needed, as the pillar of cloud protected their rear.

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SECTION SIXTY-TWO

EXOD. XIV. 16.

"And lift thou up thy rod, and stretch out thine hand over the sea, and divide it : and the children of Israel shall go in to the midst of the sea on dry ground."

EXOD. XIV. 21-25.

"And Moses stretched out his hand over the sea ; and the LORD caused the sea to go back by a strong east wind all the night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground : and the waters were a wall unto them on their right hand, and on their left. And the Egyptians pursued, and went in after them into the midst of the sea, all Pharaoh's horses, his chariots, and his horsemen. And it came to pass in the morning watch, that the LORD looked forth upon the host of the Egyptians through the pillar of fire and of cloud, and discomfited the host of the Egyptians. And he took off their chariot wheels, that they drave them heavily : so that the Egyptians said, Let us flee from the face of Israel ; for the LORD fighteth for them against the Egyptians."

THIS miracle of the dividing of the waters at the head of the Red Sea is quite obvious when the district is known. As was before stated (Section LXI) there is little doubt that the whole of the flat plain to the north of the modern Suez was under water, and, in fact, the head of the Red Sea certainly extended as far as Deversoir, the present northern end of the Great Bitter Lake, or probably as far as Lake Timsah, on the western shore of which the modern town of Ismailia stands.

A familiar phenomenon at the present time is the change of level in Lake Menzaleh due to change or varying intensity of the wind. This shallow lagoon, situated in the northern part of the isthmus of Suez, has a depth of about four feet in its deepest part : consequently a wind which blows the water out to sea

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will make dry in an hour or two miles and miles of mud flats, and when the wind changes it is equally quickly covered again. This is exactly what happened in the south end of the isthmus ; the strong east or north-east wind blew the water back and enabled the Israelites to cross, but immediately after the wind changed and the water came back, and as every one knows who has tried to drive over sand or mud covered with even a few inches of water, this made a perfect defence for the hosts of Israel.

During the late war when Egypt was in danger of invasion from the Turks, large tracts of ground to the east of the Suez Canal were flooded, and this afforded perfect protection to those parts behind the inundation.

SECTION SIXTY-THREE

EXOD. XV. 20-21.

" And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand ; and all the women went out after her with timbrels and with dances. And Miriam answered them, Sing ye to the LORD, for he hath triumphed gloriously ; the horse and his rider hath he thrown into the sea."

THIS song of Miriam and the women with timbrels is a typically Egyptian proceeding. There are great numbers of tomb pictures showing groups of women dancers playing on timbrels with castanets, etc.

The Rev. Garrow Duncan in his book, *The Exploration of Egypt and the Old Testament*, page 140, shows a picture of a clay figurine which was found in a Goshen cemetery. It represents a lady who is apparently playing a stringed instrument, not unlike a mandoline.

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SECTION SIXTY-FOUR

EXOD. XV. 22, 23.

“ And Moses led Israel onward from the Red Sea, and they went out into the wilderness of Shur ; and they went three days in the wilderness, and found no water. And when they came to Marah, they could not drink of the waters of Marah, for they were bitter : therefore the name of it was called Marah.”

THESE verses again mark the place of the crossing ; for after they had got across the Red Sea they march for three days in the wilderness of Shur, finding no water before they come to Marah. There is little doubt that Marah is the modern “ Wells of Moses,” on the east side of Suez Bay. The Wilderness of Shur is known from several sources to have been the desert to the east of Suez, and as Shur means a wall, and the mountains there have a particularly wall-like appearance, it is a reasonable identification. Also the three days’ march, which would be about fourteen to fifteen miles per day, corresponds to the distance of about forty-five miles between the east side of the Red Sea at the place of crossing already indicated, and the Wells of Moses, otherwise Marah.

These wells of Moses are somewhat brackish, though two or three are quite drinkable, and have been known and used from time immemorial.

SECTION SIXTY-FIVE

EXOD. XVI. 11-13.

“ And the Lord spake unto Moses, saying, I have heard the murmurings of the children of Israel : speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread ; and ye shall know that I am the Lord your God. And it came to pass at even, that the quails came up, and covered the camp : . . . ”

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THIS provision of quails gave the Israelites one of the greatest delicacies that is to be had in Egypt. In the late summer immense numbers of them migrate from Europe, flying across the Mediterranean, and land more or less exhausted in the northern parts of Egypt and Sinai. I have often seen men and boys catching them with their hands, and those with a certain amount of capital possess fine nets, about twelve feet high and several hundred yards long, which are set up on poles along the shore or a little way inland, into which hundreds of quails may fly in a morning. Also small boys just at daylight wait at the end of streets leading to the sea, with an ordinary fisherman's landing net, and catch individual birds that are too exhausted to rise.

These quail at this time have had the summer in Europe, and are then particularly plump and succulent, so that this special provision must have given the Israelites a welcome change of diet.

Quails also appear among the objects surrounding the Table of Offerings held by the Nile god Hapi, in the British Museum.

SECTION SIXTY-SIX

EXOD. XVI. 13-15, 31.

" . . . and in the morning the dew lay round about the camp. And when the dew that lay was gone up, behold, upon the face of the wilderness a small round thing, small as the hoar frost on the ground. And when the children of Israel saw it, they said one to another, What is it? for they wist not what it was. And Moses said unto them, It is the bread which the Lord hath given you to eat."

" And the house of Israel called the name thereof Manna : and it was like coriander seed, white ; and the taste of it was like wafers made with honey."

THIS question of what the "Manna" was, puzzled the Israelites as much as recent commentators, and there is nothing known in modern times that at all answers to the description given. It was a small, round, white thing, like a coriander seed, tasted like wafers made with honey, could be ground in mills, beaten in mortars, seethed in pots, and made cakes of (Num. xi. 8).

The monks of Sinai collect the exudation of the tamarisk tree, and sell it to tourists and pilgrims as "manna," but as the original manna was found on the ground after the dew had evaporated, in other words, while the surface sand was still bound with damp and so not liable to contaminate the manna, this hardly fits the case, and we are thrown back on the same ignorance of what this miraculous substance consisted, as were the astonished Israelites when they gathered it morning by morning.

The following paragraph from a recent Egyptological journal is interesting :—

"The Sinai expedition of the Hebrew University has collected Manna, and made an exhaustive study of the subject. They find that it is the sweet excretion of two kinds of scale insect (*Coccidae*), which suck the juice of the tamarisk. It is akin to the sweet excretion of the *aphidae* which is the food of ants. It consists of cane sugar, glucose, fructose, and saccharose, but no trace of proteins, *so it seems an unexceptionable food.*"

The irony of the last sentence which I have italicised, will be realized when we remember that proteins, "are the most important constituents of food, because they alone can supply the nitrogenous material necessary for the formation of body tissues" (vide *Ency. Brit.* Vol. vii. Art. Dietetics).

THE MIRROR OF EGYPT

SECTION SIXTY-SEVEN

EXOD. XVII. 1-3.

“ And all the congregation of the children of Israel journeyed from the wilderness of Sin, by their journeys, according to the commandment of the LORD, and pitched in Rephidim : and there was no water for the people to drink. Wherefore the people strove with Moses, and said, Give us water that we may drink. And Moses said unto them, Why strive ye with me ? wherefore do ye tempt the Lord ? And the people thirsted there for water ; and the people murmured against Moses, and said, Wherefore hast thou brought us up out of Egypt, to kill us and our children and our cattle with thirst ? ”

THIS passage is typical of several other incidents related during their forty years' wandering in Sinai, and on the supposition that there was little water to be had, it has been assumed that the hosts of Israel could not have spent forty years in the desert.

This is quite beside the mark, not that I wish to say that Sinai is a fertile and well-watered spot, but modern exploration has found a good deal more water in the peninsula than was ever deemed to exist two or three generations ago. It is noticeable that the chief complaints about water shortage by the Israelites occurred soon after they left Egypt, where they had had abundance of water at their doors, so to speak, and before they had become inured to desert conditions, and economy in the use of water. Only once later do we find a complaint as to the lack of water, and that was on the borders of Palestine (Num. xx. 2-10).

An official publication of the Survey Department of the Egyptian Government on the *Geography and Geology of West Central Sinai*, deals with a portion about three hundred and eighty square miles in area (slightly bigger than the county of Huntingdon), or about one thirtieth of the whole of southern Sinai. This small area surveyed includes the two stations of the Israelites

which are referred to as "pitched by the Red Sea," Num. xxxiii. 10, and "pitched in the wilderness of Sin," Num. xxxiii. 11.

The surveyor evidently did not think very highly of the water supply in this particular area of the Peninsula, and we quote the following from page 6.

"The sources of drinkable water in this part of Sinai are not very numerous, nor as a rule, easy of access. A list of all the sources noted as of any importance is given in the table below, where the characters of the waters are given for the *dry years* (my italics, V. L. T.) of 1913-1914. The most important of the wells is Bir Nasib, which yields abundance of excellent water, very easy of access; and this well formed the main source from which my supplies were derived during the survey."

Nevertheless, the table referred to above gives the positions of *sixteen* watering places, of which the following are descriptions of some.

"Pool in upper part of Wadi Thal, among palms and rocks. Water good and supply perennial, the pool filling as fast as emptied."

"Trickling spring of slightly saline water in Wady Thal."

"Trickling spring of good water in Wadi Khaboba."

"Small springs and pools in the rocky floor of Wadi Dafari, difficult of access."

"Well in Wadi Baba, recently opened by prospectors. Easy of access. Water good and fairly plentiful."

"Principal water source of this part of Sinai. Spring in Wadi Nasib, yielding copious supplies of good, clear water, easy of access, and used to irrigate a small garden."

"Ain Abu Hammata. Pools with good water near head of wadi."

In another book, called the *Wilderness of Sinai*, a record of two years' recent exploration by Mr. H. J. L. Beadnell, F.R.G.S., etc., there are very frequent refer-

THE MIRROR OF EGYPT

ences to water, and the following are a few taken at random from this most interesting book.

Page 30.

"The country drained by the feeders of Wadi Gharandel is well supplied with springs and wells. Apart from those in Wadi Wata, which I did not survey until much later, there are three good sources of water : Birel Barazi, Ain Abu Giyaib, and Ain Hegya."

"Here are true springs, abundant in quantity and of excellent quality, thrown out at the Junction of the Nubian Sandstone and overlying Cenomanian."

Page 31.

"Our first storm broke on December 9th, and caught us on the table-land, quite unprepared, at a place called Abu Zurub. . . . Further work being out of the question we returned to camp, soaked to the skin. Water was already running in the valley and in a very short time reached the proportions of a flood, or 'seil';"

Page 35.

"One of these springs is the picturesque Moya't Yerga, a deep pool at the head of a narrow gorge, a couple of miles north-east of Ras Erdawi. Along the stretch between Ras Erdawi and the springs, Wadi Yerga is a shallow watercourse, and the existence of this fine pool comes as a revelation to any one making his way down the channel for the first time."

Page 41.

"Bir Regim is lined with rough masonry blocks. The water, considered to be of good quality and said to be always plentiful, stood about four feet below the ground surface. My arabs informed me that this well is the chief watering place in the district."

Page 46.

"In December, 1921, the Abu Nataigina springs yielded an abundance of clear, sweet water, uncontaminated by animals. It is one of the few supplies which I found suitable for photographic purposes."

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Page 49.

"Camped at Ain Gidda, six miles east of Gebel Megmar. Here are several water holes within the space of a few acres. Water is said to be always obtainable in this locality at shallow depths.

Page 62.

". . . newly recruited armed guides, who swore there were no water supplies ahead, nor in the region between Wadi Haisi and the coast, which I proposed to examine on our return southwards, after joining up to the Egyptian-Turkish boundary beacon at Taba. When this new difficulty cropped up, I told the sheik to bring Salama Saleh alone to my tent, and, producing an imaginary map of the district, informed the latter that it was no use the guides trying to mislead me in regard to the water-sources. I was so successful in bluffing that Salama very soon gave his comrades away, and let out not only the names of the different springs and wells, but the exact localities where they were situated."

Page 171.

"Next morning we passed through the oasis of Wadi Feiran, where for miles the valley is choked with dense groves of palms, acacias and tamarisk, watered by the abundant stream which issues from the springs. This valley is believed to have been the scene of the battle between the Israelites and the Amalekites."

Dozens more quotations of like import might be made from this intensely interesting book by the official government surveyor.

No doubt the Israelites would not at first know much about the desert wells and springs, but we must remember that Moses had been forty years in this district, and what he did not know about water supplies was probably not worth knowing.

However, I will quote but two more facts from Egyptian Government Official Communiques, which

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were published in the Press. The first was in the daily papers for May 27th, 1930, and runs as follows :—

“ It has been brought to the notice of the Ministry of Agriculture that certain statements have been made in the Press concerning the present locust campaign in Sinai. As these give an impression which is at variance with fact, the Ministry wishes to give the following information. (1) Owing to exceptional rains in Sinai *there is now abundant vegetation* which can provide food for the young locusts which are now hatching. . . . ”

The sentence that I have italicised helps us to understand how the Israelites could have existed with their flocks and herds.

My second quotation is indirect corroboration, but on that account all the more valuable. It is from Wallace Bey's report from the Central Narcotics Intelligence Bureau, and the passage refers to the difficulties of guarding the frontiers against smugglers of narcotics. The following is an extract of what was published in the daily Press of January 26th, 1930 :—

“ Sinai Province is on the direct route between Syria where hashish is cultivated, and Egypt is a regular hot-bed of hashish smuggling. The difficulties besetting preventive work here are not only those attending any such work in the desert, but are multiplied by the fact that Sinai is by no means a waterless desert. In a waterless desert smugglers must follow well defined routes, i.e. routes on which water exists, but in Sinai water is to be found in some form within some thirty kilometres of any given spot.”

So when one realizes that it is impossible to get more than twenty miles from water in Sinai, there is no difficulty in thinking of the Israelites as existing in this region, though they must often have longed for the abundance of water that they were accustomed to in Egypt.

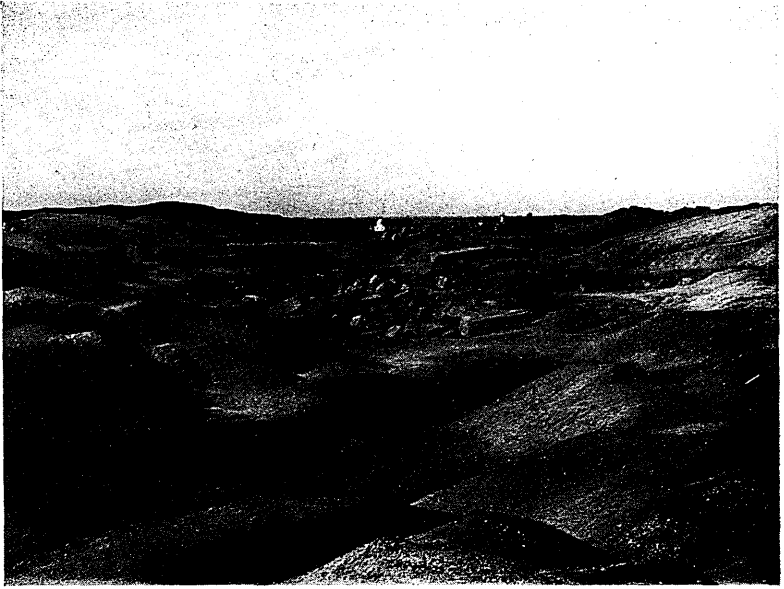


Photo by V. L. Trumper.

General view of the ruins of San, the ancient Zoan. (See Sections LIX, LXXVI, and LXXXIV.)

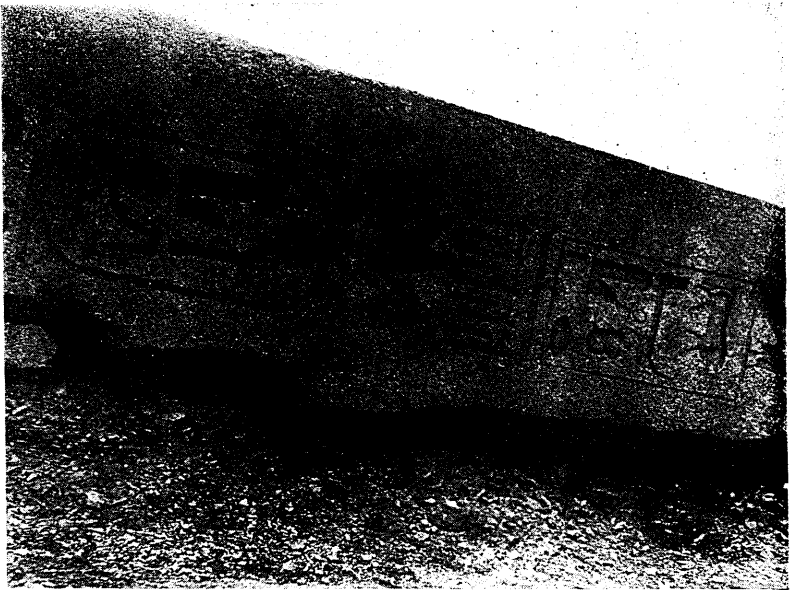


Photo by V. L. Trumper.

Lower part of fallen obelisk at Zoan, showing the hornet and reed hieroglyphs (in centre), as part of the Pharaoh's name. (See Sections LXVIII and LXXXVIII.)

IN THE OLD TESTAMENT

SECTION SIXTY-EIGHT

EXOD. XXIII. 28.

"And I will send the hornet before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee."

DEUT. VII. 20.

"Moreover the Lord thy God will send the hornet among them, until they that are left, and hide themselves, perish from before thee."

JOSH. XXIV. 12.

"And I sent the hornet before you, which drove them out from before you, even the two kings of the Amorites; not with thy sword, nor with thy bow."

THIS mention of the hornet as preparing the way for Israel in the Holy Land is very significant in view of the history of Egypt. The hornet was used as an amulet and signified the royal power of lower Egypt, and it was also an integral part of the name, as written with hieroglyphs, of practically every Pharaoh.

It is known that previous kings had carried their arms into Palestine, and had more or less subdued the petty tribes inhabiting the country, which left them weak and disunited, and a comparatively easy prey to the hosts of the Israelites. We get a graphic picture of this in the book of Joshua, for we find some tribes willing to make a separate peace, and others fighting but unable to stand before Israel.

The whole situation is tersely summed up in the sentence "I will send the hornet before you," as from the human standpoint it was the thorough weakening which Palestine had suffered at the hands of the Pharaohs, the "Royal Power of Egypt," fitly symbolised by a hornet, which enabled Joshua to conquer the country.

THE MIRROR OF EGYPT

SECTION SIXTY-NINE

EXOD. XXV. 1-4.

“ And the Lord spake unto Moses, saying, Speak unto the children of Israel, that they take for me an offering ; of every man whose heart maketh him willing ye shall take my offering. And this is the offering which ye shall take of them ; gold, and silver, and brass ; and blue, and purple, and scarlet, and fine linen, and goat’s hair ; . . . ”

AS before mentioned in Section LVI, the Israelites, before they left Egypt, had a large assortment of jewellery and valuables thrust upon them ; so this collection for the building and equipment of the tabernacle was a natural result. The linen for hangings and garments would, of course, be the world-famed fine linen of Egypt.

The Egyptians were past masters in the art of making colours. The coloured reliefs in the tombs, are many of them as brilliant as any painter to-day could make them, and there are patches of colour in the roof of the temple of Karnak which have been exposed to the light and weather for more than three thousand years, and yet are brighter than a good deal of the medieval colouring in our churches.

With this in mind it is not surprising that the preparation of the varied colours used in the beautifying of the tabernacle and the priests’ garments should have been well known to the children of Israel.

SECTION SEVENTY

EXOD. XXVI. 15.

“ And thou shalt make the boards for the tabernacle of acacia wood, standing up.”

THIS method of construction with upright boards, and horizontal bars in rings to hold them together and give solidity to the wall so made, is typically Egyptian. These boards had each two

IN THE OLD TESTAMENT

tenons, which were shod with silver sockets. This enabled them to be dug into the sand singly and the whole tabernacle could be erected with great speed. Also the walls consisting of detachable upright planks would considerably facilitate transport. Sir F. Petrie discovered in a royal tomb of Ist dynasty date a perfect model of a house built on this plan with upright boards. In reporting the find in the Egypt Exploration Society's Journal, he observed : " Evidently the prototype of the Israelitish Tabernacle."

This method of making an enclosure with upright boards stuck in the sand, and strengthened with horizontal bars, is in frequent use in Egypt to-day.

SECTION SEVENTY-ONE

EXOD. XXIX. 22.

" Also thou shalt take of the ram the fat . . . and the right thigh (marg. shoulder) ; for it is a ram of consecration."

THIS special mention of the right shoulder—and it occurs in six other places as well—shows the emphasis which is placed upon it. It is probable that all Semitic peoples had a special reverence for the right shoulder, and it is interesting to note that the Hyksos kings, who were also of Semitic origin, looked upon the right shoulder with special honour.

In the account of the excavations at Tanis, Vol. I, page 12, Professor Petrie has the following :—

" It is to be noticed that the Hyksos inscriptions are always in a line down the right shoulder, never on the left ; and on the great sphinx in the Louvre the Hyksos name is on the right side of the base. This honouring of the right shoulder in this Semitic people is analagous to the particular offering of the right shoulder constantly enjoined in the Jewish law. . . . The Egyptians missed this idea, and

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inscribed either side indifferently, showing no preference for the left, which was their side of honour."

SECTION SEVENTY-TWO

EXOD. XXXII. 3-4.

"And all the people brake off the golden rings which were in their ears, and brought them unto Aaron. And he received it at their hand, and fashioned it with a graving tool, and made it a molten calf: and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt."

THE worship of the golden calf, both in the desert and those set up by Jeroboam (who had come from Egypt) at Bethel and Dan, has been a familiar subject, but not all realize how familiar this worship must have been to the Israelites when in Egypt. The bull was worshipped specially, in several parts of Egypt, under the names Apis, Mnevis, Buchis, Osiris, or Amen, and of all the animals to which divine honours were paid the bull stands at the head of the list.

To give a full description of this worship would be to write several books on the subject, but one may say that images of the sacred bulls were quite common, and there is little doubt that the live bulls kept in the temples had each their own *harim* of cows for their special edification and delectation. This sensual aspect of the worship is probably hinted at in verse 25, "And when Moses saw that the people were broken loose; for Aaron had let them loose for a derision among their enemies." The A.V. gives the word "naked," instead of broken loose or let loose, and this is probably the actual implication of the Hebrew word *para*, which is somewhat softened in the R.V. There is little doubt that it was a sensual orgy in which all decency was

thrown to the winds, exactly as is described by many ancient authors.

Amen-Ra was sometimes called "The Bull of his Mother," and was then represented as the god Min, whose unexpurgated representations sufficiently attest the sensual nature of the worship (see *The Gods of the Egyptians*, Budge, Vol. II, page 17). The great Mausoleum for the sacred bulls at Sakhara, and the extraordinary expense which must have been incurred in the provision of the massive sarcophagi, indicate in a striking manner the importance of this bull worship. There are three fine specimens of the mummies of Apis bulls in the Fourth Egyptian Room in the British Museum. As in the case of the sacred white elephants of Siam, it was only bulls having special marks who were sacred.

SECTION SEVENTY-THREE

EXOD. XXXIX. 3.

"And they did beat the gold into thin plates, and cut it into wires, to work it in the blue, and in the purple, and in the scarlet, and in the fine linen, the work of the cunning workman."

THIS method of making gold wire is that which was in use in ancient Egypt, and was obviously familiar to the Israelites; it being used for making both gold and copper wire.

The following quotation from *Arts and Crafts of Ancient Egypt*, by Professor Petrie, pages 87 to 90, gives perhaps the best explanation of this.

"The XIIth dynasty has left us some magnificent groups of jewellery, which were found at Dahshur. The general effect of this work is graceful and sincere in design and pure in colour. There is no glitter and pomp about it, but it has the highest beauty of careful harmony and perfect finish. The tints of the carnelian, turquoise, and lazuli which are used have been precisely chosen for their clear strength

THE MIRROR OF EGYPT

of colour, while the Egyptian system of putting a line of gold between two bright colours prevents any dazzling or clashing. The charm of this jewellery lies in the calm, fresh, cool colouring with the unhesitating perfection of the work, which seems to ignore all difficulty or compromise."

"Two crowns of gold and inlaid stones belonged also to the princesses. The floret crown is perhaps the most charmingly graceful head-dress ever seen; the fine wavy threads of gold harmonised with the hair, and the delicate little flowers and berries seem scattered with the wild grace of nature. Each floret is held by two wires crossing in an eye behind it, and each pair of berries has likewise an eye in which the wires cross."

"Soldering was done most delicately for the side joints of the hollow cowrie beads; it was also used on a large scale for the dozens of delicate ribs of gold which were fixed to the back plates for the cloison work of the pectorals. To attach this multitude of minute ribs exactly in place, shows most practised work, for they could not be treated separately, being so close together. Wire was made in large quantity for the floret crown. This wire was all cut in strips, and pieces soldered together to form a length. The same method was used later by the Jews: 'They did beat the gold into thin plates and cut it into wires' (Exod. xxxix. 3). Drawn wire has not been found in any ancient work. A favourite style of work for figures of gods and sacred animals in this age was a mixture of wire-work and sheet metal. . . ."

SECTION SEVENTY-FOUR

EXOD. XXXV. TO XL.

THESE chapters are taken up with the details of the construction of the Tabernacle. The plan of it has been compared to the plan of an Egyptian temple, and while there is a general resemblance, the uses and function of the two were entirely dissimilar.

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The Egyptian temples that have survived were built as a general rule for mortuary temples, where the ritual which ensured the king, life, power, and happiness in the next world, was carried on.

Incidentally this involved hymns of praise to the gods, but one feels that the underlying motive was the glorification of the king. The huge courts and pillared halls were not places for crowds of worshippers; in fact, it is likely that the general populace were never admitted to the temples for purposes of worship. These vast buildings were principally for the interminable ritual and processions devised by the priesthood, and often led by the Pharaoh in person, who frequently combined the office of high priest and king.

The Tabernacle was for an entirely different purpose, namely, a place where the individual worshipper, however humble, could come with his offering, and make his peace with the Deity for sins of ignorance, omission, and commission. On entering the court he came to the altar of burnt offering where the priest received his oblation and pronounced the blessing. Most probably it was also in this enclosure that the priests taught the people the law and the sacred songs.

For a full discussion of the Tabernacle from the point of view of a Hebrew scholar, see *The Mosaic Tabernacle*, by the Rev. F. R. Montgomery Hitchcock, D.D., formerly Donellan Lecturer, Trinity College, Dublin.

SECTION SEVENTY-FIVE

NUM. XII. I.

"And Miriam and Aaron spake against Moses because of the Cushite woman whom he had married: for he had married a Cushite woman" (A.V. Ethiopian woman).

THIS Cushite or Ethiopian woman is generally taken by commentators to be Zipporah, but as her father was a descendant of Abraham by Keturah, Zipporah would be allied to Moses by race at least in so far as she was Semitic, and it is unwarranted, in view of the evidence we have, to consider Zipporah and the Ethiopian wife as one and the same person. The fact that Aaron was drawn into the quarrel makes it likely that it was not merely a squabble amongst the women, but a racial disagreement.

In my opinion the best explanation of this incident is found in the writings of Josephus, *Antiquities*, Book II, chapter 10, where he relates that Moses, during his life at Pharaoh's court, was called upon to liberate the Egyptians who were being oppressed by the Ethiopians. He led an army south and besieged the royal city, Saba, later called Meroe. Tharbis, the daughter of the king of the Ethiopians, who had seen Moses from the city walls, fell in love with him and secretly promised that if he would marry her she would cause the city to be delivered into his hands. When he had taken the city he honourably fulfilled his promise and married her. This successful campaign may explain the sentence in Exod. xi. 3, "Moreover the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people," as this liberating of Egypt from an invader would give him a standing in the sight of the people, quite apart from his command over the plagues. Also, he must have been at least forty years of age when he married Zipporah, and it is not likely that a man in his position would have remained unmarried till that age. Also having two wives, especially in the circumstances of Moses' life, would not be considered as the slightest moral lapse.

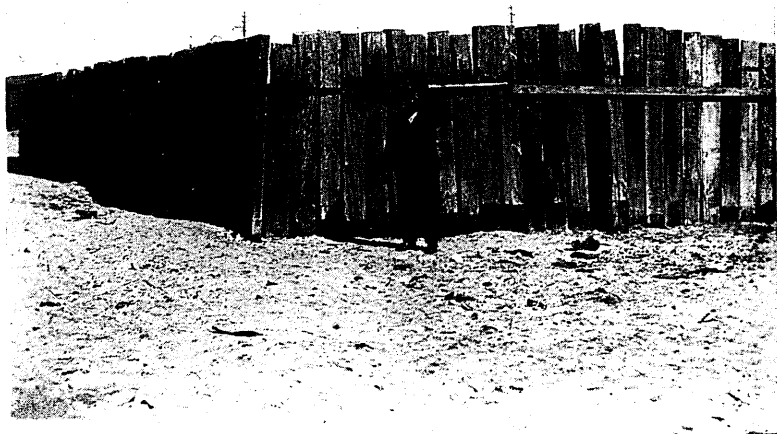


Photo by V. L. Trumper.

Enclosure, in modern Egypt, made of upright boards stuck in the sand, with horizontal bars, illustrating the method of Tabernacle construction.
(See Section LXX.)



Photo by V. L. Trumper.

Deep carving of a bull calf from the excavations at Zoan. (See Section LXXII.)

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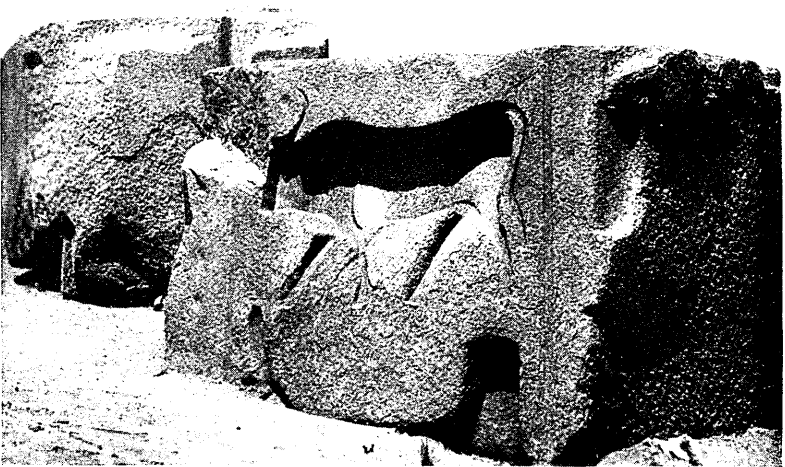


Photo by V. L. Trumper.

Deep carving of a bull calf from the excavations at Zoan. (See Section LXXII.)

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Taking all things into consideration, with the scanty evidence available, I think that Moses' marriage with the princess Tharbis is the most reasonable explanation of the verse in question.

SECTION SEVENTY-SIX

NUM. XIII. 22.

"And they went up by the south, and came unto Hebron . . . (now Hebron was built seven years before Zoan in Egypt)."

IT is probable that the word "built" carries with it the signification of being rebuilt. Both cities go back to a very early date, but it is evident that they both sprang into importance not a great while before the Exodus.

Zoan was more or less a creation—as a capital city—of the Hyksos, although pre-Hyksos remains have been found there. Also Hebron, known as Kirjath-Arba, was a city of some importance in the time of Abraham. The following by Prof. Sayce throws light on this question :—

"It is at any rate noteworthy that while the name of Hebron is unknown to the Egyptian masters of Palestine in the age of the XVIIIth dynasty, it suddenly makes its appearance upon the Egyptian monuments in the time of the XIXth dynasty. It is already known to Rameses II, and, as has been already stated, the 'Spring of Hebron' was among the Canaanitish conquests of Rameses III of the XXth dynasty."

Anyhow, this historical "aside" of the sacred author has no effect on the narrative, but is just the sort of fact that would interest a writer who had had such intimate contact with Zoan, and was now brought into touch with Hebron (see also Section LIX and LXXXIV).

THE MIRROR OF EGYPT

SECTION SEVENTY-SEVEN

NUM. XIV. 45.

"Then the Amalekite came down, and the Canaanite which dwelt in the mountain, and smote them, and beat them down, even unto Hormah."

DEUT. I. 44.

"And the Amorites, which dwelt in that mountain, came out against you, and chased you, as bees do, and beat you down in Seir, even unto Hormah."

THE large stele of black granite now in the Cairo Museum, which mentions Israel, has been difficult to fit in with the history of Israel as given in the Pentateuch. On one side of the stele is an inscription of the Pharaoh Merenptah recounting his victories, and some of the lines read according to Prof. Breasted :—

"Israel is desolated, his seed is not ;
Palestine has become a widow for Egypt,
All lands are united, they are pacified.
Every one that is turbulent is bound by king
Menepthah."

This inscription is dated in the fifth year of king Menepthah, and if he was the Pharaoh of the Exodus, and assuming that there is a basis for the words of the king, how can it be reconciled with the facts of the Exodus ? In the first place it implies that the Pharaoh Menepthah did not die in the Red Sea, and the Bible nowhere states explicitly that he perished then, though it says he was overthrown, but that may simply mean an irreparable military disaster. Also it is most unlikely that there is or ever was any reference to the Exodus in any Egyptian monument, as the Egyptian kings did not chronicle any defeat, unless by some sophistry they could claim it as a victory.

The article by Mr. Harold M. Wiener (who was murdered by an Arab during the Jerusalem riots)

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in *Ancient Egypt*, 1926, page 104, seems to me to explain the whole matter, and I will give a brief summary of his argument, though the whole article is well worth careful study.

It is probable that the Exodus took place within a couple of years of Meneptah's coming to the throne, and four or five years later we find him pleased to record that "Israel is desolated, his seed is not." This fits in the time and circumstances of the defeat of Israel at Hormah. Palestine was under the suzerainty of Egypt, or as it is put in the inscription, "Palestine has become a widow for Egypt," in other words Palestine is like a woman without a husband and so looks to Egypt for support and protection. Now when Israel had been thrown back into the desert by the Amalekites with great loss, they, the Amalekites, would doubtless let their Egyptian overlord know of it, and consequently, Merenptah, after the disgrace attending the plagues and the Exodus, would be only too pleased to be able to chronicle the fact, or what he hoped was the fact, viz :—

"Israel is desolated his seed is not."

This explanation seems to me to fit in with all the known facts, and does not need any undue surmises to make it the most likely explanation of this interesting though brief reference.

SECTION SEVENTY-EIGHT

DEUT. XI. 10, 11.

"For the land whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs ; but the land whither ye go over to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven."

NOTHING could more tersely summarise the essential difference between Canaan and Egypt than these two verses from Moses' address to the children of Israel on the eve of their entrance to the Promised Land. Palestine is pre-eminently a hilly country, and that being so, irrigation by canal and watercourses is practically unknown. Egypt is a very flat country, and rain only occurs a few days in the year, so that the country is entirely dependent upon irrigation to an extent which is hardly realized in other lands.

This difference in contour between Egypt and other countries is nowhere shown more distinctly than in the ancient Egyptian hieroglyph denoting a foreign country. It is just an outline of three hills, separated by two valleys. Egypt was so flat that hills and valleys immediately suggested a foreign country to the ancient inhabitant, much in the same way that if we in England used hieroglyphs now, an elephant would suggest India, a pagoda China, or a kangaroo Australia.

All over Egypt there are immense canals, from which the water is raised, and turned into smaller channels, which are led round the fields and at intervals apertures are cut allowing the water to run over the land. A friend who did farming in Egypt, once told me how extraordinarily expert the native Egyptian was in utilizing contours and differences of level which are hardly perceptible to the eye, for making small channels which take the water to every part of his field. He makes an opening in the side of the little channel and lets the water run over a portion of his land, and when that is sufficiently irrigated, he closes that up and opens another further along, or turns the water into another branch.

But the interesting part is, that he does it *entirely with his foot*. The soil is so soft that he can do this quite easily and has no need to stoop.

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In Palestine, with a hard, stony soil, the land was watered with rain from heaven and dew, and it was no doubt intended to teach the children of Israel that their livelihood and prosperity was directly due to God, and not through the instrumentality of any river which might become the object of worship, as the Nile was in Egypt. It would be impossible in fewer words to convey so much as these two verse do.

SECTION SEVENTY-NINE

EXOD. IV. 25.

"Then Zipporah took a flint, and cut off the foreskin of her son. . . ."

JOSH. V. 2-3.

"At that time the Lord said unto Joshua, Make thee knives of flint, and circumcise again the children of Israel the second time. And Joshua made him knives of flint. . . ."

THIS use of flint knives, and the skill to make them, is well illustrated in the British Museum with its large collection from Egypt. Also the following from its published guide helps us to understand :—

" . . . gazelle and other wild creatures of the desert were shot with flint tipped arrows, and cut up with flint knives, the use of which for this purpose was retained in Egypt until the time of the XIIth dynasty. In connection with this it may be noted, that until the latest days of the Egyptian religion the dead body which was to be prepared for mummification was first opened by means of a knife made of 'Ethiopian stone,' i.e. a kind of flint or chert, or even obsidian, and that various religious ceremonies, including the rite of circumcision, which was practised by the Egyptians in common with the Semitic nations, were performed by means of knives of flint. The chief arts of the predynastic Egyptians were flint knapping, which attained a pitch of perfection unrivalled elsewhere."

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The use of flint for ritual purposes is understandable, and also the use for surgical operations may have been dictated by antiseptic reasons, however dimly realized. A flint knife would be more likely to be surgically "clean" than a bronze or copper knife. This is probably implied in one of the laws in the code of Hammurabi, where a penalty is inflicted on a surgeon who has used a bronze lancet for an unsuccessful operation.

SECTION EIGHTY

SONG OF SOLOMON IV. 9.

"Thou hast ravished my heart, my sister, my bride . . ."

THIS rather curious turn of speech in this exquisite love song composed by Solomon makes one wonder what is behind it. Of all the Hebrew and Jewish monarchs, Solomon was the one who had most to do with Egypt, and he made affinity with Pharaoh, marrying an Egyptian princess, so it is not stretching a point to think that he was thoroughly conversant with the literature, and modes of expression, current in the land of the Pharaohs. That being so, it is interesting to find that in Egypt, sister, and bride, or wife, were often synonymous or interchangeable terms.

Erman in his book, *The Literature of the Ancient Egyptians*, gives several specimens of love songs in which the man addresses the maiden as my sister, while she calls him my brother. I will merely quote one passage out of many that could be given. Page 264.

"The beautiful cheerful songs of thy sister, whom thy heart loveth, who cometh from the meadow.

"My beloved brother, my heart aspireth to thy love. . . . I say unto thee, See what I do . . ."

Erman also gives instances from the monuments where a sister is mentioned, but who was obviously a wife. So we find that this curious expression, current in Egypt, was used in this passage by Solomon the king, and nowhere else do we find it in the sacred literature; as has been stated before, Solomon had more intimate and friendly relations with Egypt than any other Jewish or Israelitish king.

It is interesting to note that in the present day in Egypt, if a man comes suddenly upon a young woman who shows signs of fear, he says, "O my sister, do not fear." This addressing her as sister, is an avowal that his intentions are honourable, or to put it more bluntly, he will respect her chastity as he would his own sister's. If the woman he meets in like circumstances is elderly, he will address her as "O my mother" with the same intent.

SECTION EIGHTY-ONE

I KINGS VII. 21-22.

(See also 2 CHRON. III. 17.)

"And he set up the pillars at the porch of the temple: and he set up the right pillar, and called the name thereof Jachin: and he set up the left pillar, and called the name thereof Boaz. And upon the top of the pillars was lily work . . ."

THESE two pillars at the porch of the temple, which were purely for adornment and not for structural use, remind us very strongly of the two obelisks, square yet tapered shafts of stone, which were set up on each side of the entrance to many of the temples in Egypt.

Although the underlying idea was Egyptian, the ornamentation was carried out with superimposed pomegranates, which was a purely Hebrew motif. However, the top of the pillars had chapiters of "lily

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work," four cubits in height (1 Kings vii. 19), which again suggest in a marked degree the lotus bud columns which are such a feature of Egyptian architecture: moreover, this Egyptian architecture was the only one from which Solomon could have borrowed this "lily-work" idea at the time.

This again seems to be a natural corollary of Solomon's intercourse with Egypt.

Lastly, there is the most important description of the throne constructed by Solomon's command (1 Kings x. 18-20), the form of which was evidently borrowed by Solomon from Pharaoh himself, inasmuch as it was guarded by lions, similar to that of the Pharaoh. For the Egyptian form of this see the exquisite statue of King Khafra at Cairo, the only difference being that Solomon had six small golden lions added on each side, to the six steps of his throne, to symbolize the twelve tribes of Israel.

SECTION EIGHTY-TWO

1 KINGS X. 28-29.

(See also 2 CHRON. IX. 28.)

"And the horses which Solomon had were brought out of Egypt; and the king's merchants received them in droves, each drove at a price. And a chariot came up and went out of Egypt for six hundred shekels of silver, and an horse for one hundred and fifty; and so for all the kings of the Hittites, and for the kings of Syria, did they bring them out by their means."

THIS insight into the trade relations gives a vivid picture of how part, at any rate, of the wealth of Solomon was accumulated. With David's conquest of the Philistines, the whole of the maritime plain which bordered the highlands of Palestine was in the hands of the king of Israel, and consequently he had control of the only practicable trade route between

Egypt and the Syrian and Hittite kingdoms, to say nothing of the rising powers of Assyria and Babylonia.

Solomon was not slow to profit by this, and evidently established a state monopoly (the state being himself). Apparently Egypt was a large supplier of horses, and so Solomon not only got all the horses he wanted for himself for his chariot and cavalry force, but sold the surplus and increase to the northern powers.

For this purpose he would need depots in the northern part of his dominions, in a comparatively flat district, where horses could be exercised and tried, for the same reason that the great stables at Newmarket and Epsom are situated in open country.

Happily, in recent years one of these depots of Solomon has been discovered at Megiddo, which throws a vivid light on Solomon's trade with Egypt. A series of deeply interesting articles were contributed by Mr. C. B. Mortlock to the *Daily Telegraph*, and the one from which the following is taken appeared April 6th, 1929. Regarding the excavation at Tell-el-Mutesellim, the ancient Megiddo, in the plain of Esdraeleon, in northern Palestine, he says :—

“ So far six strata have been distinguished, and the fourth of these is at present exposed over about half the area. It displays a remarkable series of stables which, from remains found at the same level, can be attributed to about 1000 B.C. or possibly a little earlier. Students of the Old Testament will remember that one of the purposes for which King Solomon raised a levy was the rebuilding of Megiddo (1 Kings ix. 15), and they will be familiar with several other passages in which mention is made of the number of Solomon's horses and chariots. Now, after three thousand years, his activity as a builder in this locality has come to light.

“ There are five stable units, almost identical with regulation pattern, and each able to accommodate twenty-four horses. Others have stalls for

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twenty-eight horses, and altogether in the area so far cleared there is accommodation for over 200. The middle aisle running down the stalls is very well cemented, and was possibly devised for chariots. On the inner side of the stalls are remains of mangers.

“The amount of stable accommodation suggests that the ‘affinity’ which Solomon made with Pharaoh was, at any rate in part, a commercial treaty to regulate the trade in horses. As Mr. Guy says, it looks very much as if Solomon, with his characteristic wisdom, had picked upon a commodity which would enable him to strengthen and modernize his own army, and at the same time dispose profitably of the surplus stock, which would naturally accumulate by breeding, to the people of the North. Megiddo was not only on the main road between Egypt and Syria, but had the pastures and grain lands of Esdraeleon at its feet.”

Further comment is needless.

SECTION EIGHTY-THREE

I KINGS XI. 40.

“ . . . but Jeroboam arose, and fled into Egypt, unto Shishak king of Egypt, and was in Egypt until the death of Solomon.”

I KINGS XIV. 25-26.

“ And it came to pass in the fifth year of king Rehoboam, that Shishak king of Egypt came up against Jerusalem ; and he took away the treasures of the house of the Lord, and the treasures of the king’s house ; he even took away all ; and he took away all the shields of gold which Solomon had made.”

THIS marks the break of the friendly relations between the kings of Israel and Egypt. Jeroboam as a fugitive at the Egyptian court had ingratiated himself with the Pharaoh, and is said, like Solomon, to have married a daughter of Shishak. When Jeroboam was firmly seated on the throne of the northern kingdom, he deemed it would be good politics



Photo by V. L. Trumper.

Relief showing the Nile Gods, carved on the throne of the Pharaoh in Luxor Temple. (See Section XLIII.)



Photo by V. L. Trumper.

Inscription of Shishak outside Karnah Temple, relating his conquests in Palestine. That mentioning Rehoboam is in the middle row, fifth from left. (See Section LXXXIII.)

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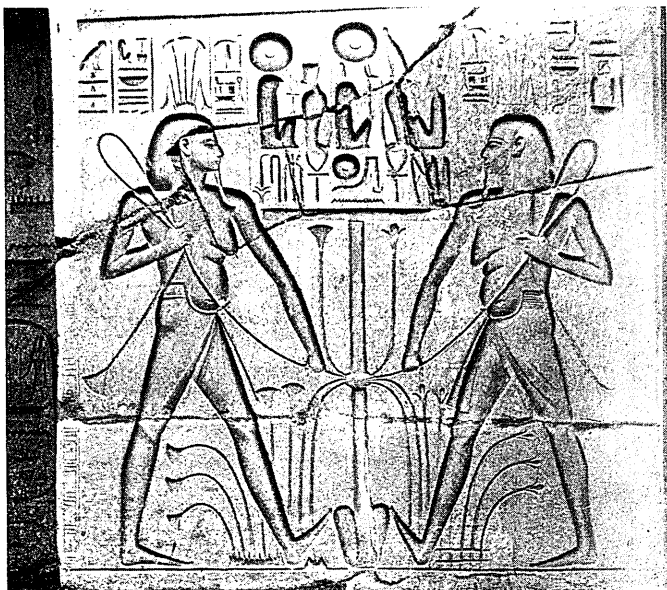


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Inscription of Shishak outside Karnah Temple, relating his conquests in Palestine. That mentioning Rehoboam is in the middle row, fifth from left. (See Section LXXXIII.)

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to have his southern neighbour weakened, and the Pharaoh Shishak was obviously nothing loth to make a profitable raid into the kingdom of Judah, already weakened by the secession of ten out of the twelve tribes. Shishak would also be aware that the treasures of Solomon's palace and temple were still more or less intact, which would be an additional encouragement to embark on an enterprise which promised little risk and much profit. So between the two Jerusalem was sacked. Both Kings and Chronicles state that Pharaoh even took away "all,"—this last word including, as Petrie states, not only the golden shields made for the temple by Solomon, but the golden quivers taken by David as well.

There is a record of this by Shishak or Sheshonk on the southern wall of the temple at Karnak, just near a gateway. The list of captures includes a cartouche inscribed "Judah Melek," or the "king of Judah," surmounted by a head in profile, obviously Semitic. If this is intended to represent Rehoboam, it is the only contemporary portrait of a Biblical character that we have: on the other hand, it may only be a conventional portrait of a Semite, to represent the population to the north-east of Egypt.

It is also interesting to note that on this gateway are dowelled holes, indicating that sheets of metal, probably gold or electrum, had covered the stones, and it is not stretching a point to think that this shows where some of the loot went that was gathered from the temple at Jerusalem.

SECTION EIGHTY-FOUR

ISA. XXX. 4.

"For his princes are at Zoan, and his ambassadors are come to Hanes."

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THIS passage occurs in the protest of Isaiah against the politicians of Judah attempting to make alliances with Egypt.

Zoan has been dealt with in Sections LIX and LXXVI. The Tanitic branch of the Nile flowed past Zoan, but before it reached the sea it skirted another place that is now called the Island of Tennis situated in Lake Menzaleh about eight miles from Port Said.

Twenty years ago there were considerable ancient remains,—walls of fine brickwork, fragments of black and red granite, and masses of pottery, lamps, etc. It has never been deeply excavated owing to its water-logged condition.

However, it is quite probable that it was the site of Hanes, which was the port of Zoan in the interior. In the verse in question the implication is probably that when the embassy came, the ambassadors or retinue were detained at Hanes, but only the princes or chief men were allowed to proceed further to where the court was at Zoan (or Tanis).

SECTION EIGHTY-FIVE

THE PERIOD OF THE MONARCHY AND EGYPT

IN view of the conflicting statements which have been made by various authorities regarding the contacts between Judah and Egypt in the time of the kings, I have thought it best to refrain altogether from either adding another system of contemporary synchronism, or specially recommending any particular one.

However, I would point out that when we are able to accurately fix the chronologies of both countries, and know *all* the facts of the histories, and not merely the facts which historians of each country have thought fit to chronicle, then we can set about comparing the points of contact between Israel and Egypt, as recorded

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in Kings, Chronicles, and the Prophets. For those who wish to study the matter further, I would recommend the *Times of Isaiah*, by Prof. A. H. Sayce, and two articles in *Ancient Egypt*, 1926, on the "Relations of Egypt to Israel and Judah," by Mr. H. M. Wiener.

To illustrate the difficulty of any definite fixing of dates, and consequently contemporary contacts, I give below the dates of Hezekiah's accession as given by various standard authorities.

Ussher	..	..	..	..	726 B.C.
Wiener	..	..	..	..	727.
<i>Companion Bible</i> (Bullinger)	..				617.
Martin Anstey	..	..	..	..	725.
<i>International Standard Encyclopaedia</i>					715.
<i>Temple Dictionary of the Bible</i>	..				727 or 715.
Young's Concordance	..	..	..	..	724
Prof. Sayce	..	..	..	..	727.
Hall's <i>Ancient History of Near East</i>					720.

Encyclopædia Britannica, with more caution than usual, gives end of eighth century or beginning of seventh century B.C.

SECTION EIGHTY-SIX

JER. XLIII. 8-9.

"Then came the word of the Lord unto Jeremiah in Tahpanhes, saying, Take great stones in thine hand, and hide them in mortar in the brickwork, which is at the entry of Pharaoh's house in Tahpanhes. . . ."

THIS passage as given in the A.V. was the occasion of a good deal of misunderstanding, as it was very rightly argued that it was unlikely that the Pharaoh would have had a brick-kiln near the front of his house. However, the whole question has been made clear by the researches of Prof. Petrie who excavated the site. It is now called Tell Defenneh, and is situated about ten miles west of Kantara, and was a frontier station on the road from Egypt to Palestine,

and was consequently the first place of importance at which Jeremiah and the fleeing Jews arrived.

In *Tanis*, part II, page 50, Prof. Petrie after quoting the passage in Jer. xliii. 8, 9, says :—

“ Now this brickwork or pavement at the entry of Pharaoh’s house has always been misunderstood, and served as a puzzle to translators. But as soon as the plan of the palace began to be uncovered, the exactness of the description was manifest. . . . This was a great open air platform of brickwork, a sort of *mastaba* as the Egyptians call it, such as is now seen outside all great houses, and most small ones in this country. A space is reserved outside of the door, generally along the side of the house, covered with hard beaten mud, edged with a ridge of bricks if not much raised from the ground, and kept swept clean. On this platform the inhabitants sit, when they wish to converse with their neighbours or the passers-by; a great man will settle himself to receive his friends and drink coffee, and public business is generally transacted there. Such seems to have been the object of this large platform; a place to meet persons who would not be admitted to the palace or fort, to assemble guards, to hold large levées, to receive tribute and stores, to unlade goods, and to transact the multifarious business which in such a climate is best done in the open air. At the same time the actual way into the palace was along a raised causeway which rose at the back of this platform. From the platform a framing of removable wooden steps most probably led up to the causeway, along which the way led to the entrance to the palace at the east end of it, at a height of 6 feet 9 inches above the great pavement. This platform or *mastaba* is therefore unmistakably the ‘ brickwork or pavement which is at the entry of Pharaoh’s house in Tahpanhes.’ Here the ceremony described by Jeremiah took place before the chiefs of the fugitives assembled on the platform, and here Nebuchadnezzar ‘ spread his royal pavilion.’ The very nature of the site is precisely applicable to all the events. Unhappily, the great denudation which has gone on has swept

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away most of this platform, and we could not expect to find the stones whose hiding is described by Jeremiah. I turned over all that remained of the platform, but found no stones within it. Some blocks of limestone lay loose upon its surface, but they had evidently never been embedded in it, but had only fallen from the masonry of the fort, and were covered with burnt earth and mud washed down from the destroyed walls. The site, however, is unmistakable."

SECTION EIGHTY-SEVEN

THROUGHOUT the Old Testament the word translated Egypt is the Hebrew word *Misraim*. This suffix *im* denotes the dual number, and so it implies the "Two Egypts."

This is an exact picture of the geographical and political divisions of Egypt from ancient times to the present day. It has always been divided into upper and lower Egypt, the latter being considered to include the whole of the delta, while the former includes the rest of the Nile valley as far south as the border of Egypt.

It is interesting to note that some of the common titles of the Pharaohs were "Lord of the Two Lands" or "King of Upper and Lower Egypt," also officials had titles such as "the eyes of the south king, and the ears of the north king."

The well-known double crown of Egypt was simply the merging of the conical crown of upper Egypt, and the rim with the high back which was the crown of lower Egypt; the combination of the two being called the *pskhent*. Among ancient officials' titles are found the "intendant of the two crowns," "controller of the two crowns," and "controller of the two thrones of south and north."

In all ways this word in the dual number accurately pictures the geographical and political divisions of

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Egypt since the dawn of history, and explains the duplication of official posts in the Egyptian Government system, e.g. the title of the Royal Treasurer "of the Twin Houses of Silver and Gold," and the Keeper of the "Twin" Royal granaries.

SECTION EIGHTY-EIGHT

2 KINGS XVIII. 21.

"Now, behold, thou trustest upon the staff of this bruised reed, even upon Egypt; whereon if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt unto all that trust on him."

See also Isa. xxxvi. 6

EZEK. XXIX. 6, 7.

"And all the inhabitants of Egypt shall know that I am the LORD, because they have been a staff of reed to the house of Israel. When they took hold of thee by thy hand, thou didst break, and didst rend all their shoulders; when they leaned upon thee, thou brakest, and madest all their loins to be at a stand."

THESE sarcastic references as to the unreliability of Egypt, first by the Rabshakeh, a high officer of the King of Assyria, and again nearly a hundred years later by the prophet Ezekiel, have a much deeper significance than merely the use of the apt simile of the broken reed. They both indicate an intimate knowledge of Egyptian symbols and hieroglyphs. Just as in the present day we have plant symbols associated with countries, e.g. the rose, shamrock, thistle, leek, lily, maple, chrysanthemum, wattle, etc., so in ancient times the reed was peculiarly the symbol of Upper Egypt, and was definitely used as such in hieroglyphic writing (see *Gardner's Egyptian Grammar*, page 471). Further (*ibid*, page 470), there is given a hieroglyph which is the "determinative in words meaning Lower Egypt and Delta"; this figure shows a clump of five papyrus stalks, but the two outer ones are represented as *broken and hanging down*.

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One need hardly press the point as to the extreme aptness of the gibe about Pharaoh being like a broken reed, and which also indicated an accurate knowledge of Egyptian writing and symbolism.

The hieroglyph showing the two outer reeds broken, is clearly seen above the head of the Nile God on the left-hand side of illustration facing page 136.

SECTION EIGHTY-NINE

HEBREW NAMES WITH EGYPTIAN DERIVATIONS

WHEN people settle in a foreign country it is the most natural thing in the world, after a few generations for the children to be given names similar to the people amongst whom they live.

To take a modern example, although the Huguenots who settled in England have retained some French surnames in a very Anglicised form, yet probably the children all have English christian names.

So it is not surprising that some of the names of the Hebrews who were in Egypt over two hundred years should have an Egyptian origin or affinity. This is a question that has been occupying experts of late, and without going into details or philological arguments, it may be stated that beside the names, Asenath, Potiphar, Potiphera and Zaphenath-paaneah, which are obviously Egyptian, it is now believed that the names Moses, Levi, Hophni, Phinehas, and Miriam (with its variants), are all derived from Egyptian originals, and it is probable that further study may reveal other Hebrew names with Egyptian phonetic analogies.

SECTION NINETY

PERHAPS the reader will have noticed that I have avoided the discussion or mention of dates or chronology, and the reason is that I have endeavoured to give only undisputed facts, and for the

present, Egyptian chronology lends itself to a variety of interpretations. The late Sir Rider Haggard once said in my presence that one of his most amusing experiences was to hear, in a London club, two famous archaeologists demolishing each other's systems of chronology.

Although we attach B.C. dates to Egyptian history, we must remember that the Egyptians themselves only reckoned their chronology by the regnal years of the Pharaohs, exactly as the Japanese did a few years ago before they adopted western standards. To calculate periods in this way it is obvious that we must know what kings reigned, in what sequence, and for how long. But this is just what we do not know in many cases, as no list such as this has come down to us from ancient times, and Egyptian dating before 500 B.C. is simply guessing based on certain factors, probabilities, and contemporary historical dates.

The Egyptologists of a couple of generations ago simply took the best list of the number of kings they thought had reigned, put them down three to a century—the first two had 33 years, and the third had 34 years. This made a very neat column of figures, and must have been a godsend to any schoolboy who had to learn them, but it was hardly a scientific or rational way of calculation. If the average of British reigns from William I. to George V. be taken it works out about 23 years per reign, and this includes three exceptionally long reigns.

One of the most cautious and conservative of the lists of kings and their reigns is given by Prof. Breasted in his *History of Egypt*, and the following block of items taken at random from his list of dates will show the gaps in our knowledge. The list given below lasts, according to the Professor, from *about* 1225 B.C. to *about* 1150 B.C.

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Merneptah	reigned	10 plus X years.
Amemeses	„	X years.
Siptah	„	6 plus X years.
Seti II	„	2 plus X years.
Complete Anarchy and Syrian usurper.				
Setnakt	reigned	..	..	1 plus X years.
Ramses III	„	..	..	31 years.
Ramses IV.	„	..	..	6 years.
Ramses V	„	..	..	4 plus X years.
Ramses VI	„	..	..	X years.

As we said before, the Egyptians never kept a chronological record as we understand it, and our knowledge is obtained somewhat as follows. A certain king in his own inscriptions says that he led an army into Syria in the 5th year of his reign. So far we know he reigned 5 plus X years. It may be a noble records in his tomb that this king rewarded him in the 11th year of his reign. We then know the king reigned 11 plus X years. It may be that a wine jar sealing, dated in the 17th year is found. We then know he reigned 17 plus X years. It is on such-like data that has been preserved to us that Egyptian chronology is built.

One of the reasons for X-raying the mummy of Tutankhamen was to find out as near as possible how old he was at death. It was strongly surmised that he came to the throne as a young man, perhaps only as a boy, but how long he reigned no one knew ; a satisfactory X-ray photograph might have given some indication of his age at death, and so helped to elucidate the shadowy chronology of the period. Mr. Howard Carter estimates that he came to the throne at about nine years of age and died when he was about eighteen, but this reign of nine years is simply got from a wine jar sealing dated in the ninth year of his reign. The archaeologist would gladly exchange all the vast wealth of the tomb if he could have found one child's history book of the times.

Also, certain people are fond of dating objects according to their notion of the gradualness of acquired culture, but the following from the British Museum Guide will supply a needed corrective.

“ The chief characteristic of the archaic period is the rapid development of Egyptian civilization, which, in a period of about three hundred years, passed from a state of complete barbarism into the highly organized condition in which it continued during the remainder of the Pharaonic age.”

One may also quote again from Prof. Breasted's *History of the Ancient Egyptians*, pages 27-8 :—

“ In the decadence and the restoration, however, the same paucity of documents, so painfully apparent in the older periods, again leaves the historian with a long series of hypotheses and probabilities. For the reserve with which the author has constantly treated such periods, he begs the reader to hold the scanty sources responsible.”

One more quotation from the Cairo Museum abridged guide by Monsieur G. Daressy :—

It is impossible to give an exact date for the oldest monuments in the Museum. The Egyptians had no fixed measurement of time, and dated events by the year of the king's reign in which they occurred ; and since we do not possess a complete chronological list of all the kings, there are gaps of uncertain length which may *even extend to a few hundred years.* (Italics mine. V.L.T.)

It is not with the idea of in the least belittling the very painstaking labours of chronologists that I have quoted the foregoing, but when definite dates are given in Egyptian histories it is often forgotten how meagre and nebulous is the data on which they are calculated. So when Biblical statements and dates are “ corrected ” to suit an Egyptian chronology, however plausible, I would suggest to the reader to pause and enquire further before deciding that the Bible needs emendation.

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